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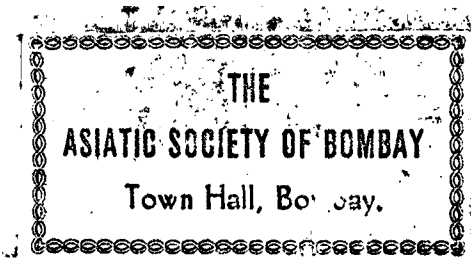

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A B

A GENERAL DESCRIPTION OF CHINA:

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CONTAINING THE

TOPOGRAPHY OF THE FIFTEEN PROVINCES

WHICH COMPOSE

THIS VAST EMPIRE;

THAT OF

TARTARY,

THE

ISLES, AND OTHER TRIBUTARY COUNTRIES;

THE NUMBER AND SITUATION OF ITS CITIES, THE STATE OF ITS POPULATION, THE NATURAL HISTORY OF ITS ANIMALS, VEGETABLES AND MINERALS.

TOGETHER WITH

The latest Accounts that have reached Europe, of the Government, Religion, Manners, Customs, Arts and Sciences of the CHINESE.

ILLUSTRATED BY A

NEW AND CORRECT MAP OF CHINA,

AND OTHER COPPER-PLATES.

VOL. II.

Translated from the FRENCH of the

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CONTENTS

OF THE

SECOND VOLUME.

BOOK V.

CHINESE GOVERNMENT, Page 1

CHAP. I. *Sovereign Authority* - - ibid.

CHAP. II. *Mandarins of Letters* - - 7

CHAP. III. *Mandarins of Arms* - - 11

CHAP. IV. *Forces of China. Military Discipline. Arms of the Troops. Different kinds of Fortifications* - - - - - - - 14

CHAP. V. *Superior Tribunals of China* - 24

CHAP. VI. *Civil Laws* - - - - - 34

CHAP. VII. *Penal Laws and Procedure in Criminal Cases* - - - - - - - 50

CHAP. VIII. *Internal Police of the Cities of China* - - - - - - - - - - 65

CHAP. IX. *General Police* - - - - 70

CHAP. X. *Images* - - - - - - 76

CHAP. XI. *Filial Piety* - - - - - 93

CHAP. XII. *Interior Administration* - 113

Page

CHAP. XIII. *Continuation of the preceding. Functions of the Viceroys and Mandarins diſperſed throughout the Provinces* - - 133

CHAP. XIV. *The preceding continued.—Adminiſtration of the Imperial Family* - - 143

CHAP. XV. *Code of the Emperors* - 149

CHAP. XVI. *View of the preſent Government* 157

BOOK VI.

RELIGION OF THE CHINESE 161

CHAP. I. *Ancient Religion of China* - 162

CHAP. II. *Ancient Sacrifices of the Chineſe. Their firſt Temples* - - - - - - - 191

CHAP. III. *Sect of the Tao-ſſé* - - 203

CHAP. IV. *Sect of the God Foé or Fo* - 215

CHAP. V. *Schiſm of the Sect of Fo. Impoſture and Frauds of the Bonzes* - - - - 220

CHAP. VI. *Other Chineſe Superſtitions* 252

CHAP. VII. *Jews eſtabliſhed in China* 259

BOOK VII.

MANNERS AND CUSTOMS 272

CHAP. I. *Marriages of the Chineſe* - ibid.

CHAP. II. *Education of Children* - - 281

CHAP.

Page

CHAP. III. *Veſtments and Dreſs of both Sexes* 291

CHAP. IV. *Buildings and Furniture of the Chineſe* - - - - - - - - - - 302

CHAP. V. *Entertainments of the Chineſe* 307

CHAP. VI. *Public and Private Rejoicings* 321

CHAP. VII. *Private Diverſions of the Chineſe* 333

CHAP. VIII. *Public and Private Ceremonies of the Chineſe. Their Manner of ſaluting when they viſit* - - - - - - - - - 338

CHAP. IX. *Preceding continued.—Manner of converſing. Forms obſerved in certain Caſes* 351

CHAP. X. *Trade of the Chineſe. Their Manner of buying and ſelling* - - - - - 354

CHAP. XI. *Funeral Rites* - - - - - 359

CHAP. XII. *View of the General Character of the Chineſe* - - - - - - - - - - 372

BOOK VIII.

LITERATURE, ARTS AND SCIENCES OF THE CHINESE, 376

CHAP. I. *Chineſe Language* - - - - ibid.

CHAP. II. *Chineſe Poetry* - - - - - 391

CHAP.

Page

CHAP. III. *Dramatic Pieces; Eloquence; Works of Erudition; Imperial College of the Han-lin* 413

CHAP. IV. *Chineſe Aſtronomy* - - 427

CHAP. V. *Paper, Ink, Printing, &c.* 440

CHAP. VI. *Silks, Glaſs, and Porcelain of China* 451

CHAP. VII. *Medicine* - - - - - - 480

CHAP. VIII. *Muſic of the Chineſe* - 492

CHAP. IX. *Painting, Civil and Naval Architecture* - - - - - - - - - - 507

ERRATA.

In VOL. I.

Pag. 35, l. 7, for *Kiang*, read *the Kiang*.
38, laſt line, for *eſource*, read *reſource*.
54, l. 2, from the bottom, for *were*, read *was*.
172, l. 4, from the bottom, for *which*, read *whom*.
173, l. 1, for *treaſure*, read *treaſury*.
212, l. 1, for *lamina*, read *laminæ*.
225, laſt line, for *grains*, read *grain*.
267, l. 5, for *which*, read *who*.
302, l. 5, from the bottom, for *the name Chitſou*, read *the name of Chit-ſou*.
435, l. 12, for *bridges*, read *gates*.
491, l. 15, for *it*, read *them*.

In VOL. II.

73, l. 9, for *latter*, read *former*.
77, l. 5, from the bottom, for *treaſure*, read *treaſury*.
426, l. 5, for *unites*, read *unite*.

GENERAL DESCRIPTION

OF

CHINA.

BOOK V.

CHINESE GOVERNMENT.

CHAP. I.

SOVEREIGN AUTHORITY.

THE Chineſe government brings to our remembrance that of the patriarchs.—Whatever authority theſe had over their families, the ſame is exerciſed in the fulleſt manner by the emperor of China over his ſubjects. It beſides evidently appears, that the monarchical government, taken in its utmoſt extent, is founded upon the patriarchal; and in this view we conſider it when we ſpeak of that of China.

No potentate on earth poſſeſſes ſo unlimited power as the ſovereign of this numerous nation. All authority is veſted in him, and in him alone. He is the undiſputed maſter of the lives of his ſubjects; yet he ſeldom employs this prerogative, but to provide for their ſafety and promote their happineſs.

No ſentence of death pronounced by any of the tribunals can be executed without his conſent: a wonderful care in an empire ſo populous and extenſive, but at the ſame time neceſſary, to render the tribunals more cautious and circumſpect in their conduct. Thoſe therefore of China ſeldom venture to give a raſh deciſion in matters of ſo great importance.

Every verdict in affairs purely civil is ſubject to the ſame reviſion; and no determination is of any force until it has been confirmed by the emperor. On the contrary, whatever ſentence he paſſes is executed without delay. All edicts iſſued from the throne are as much reſpected throughout the whole empire as if they had proceeded from a divinity: they are immediately publiſhed and regiſtered without the leaſt remonſtrance. The ſovereign is never even ſuſpected of wiſhing to oppreſs his people. This abſolute power in the head of the Chineſe empire

empire appears to be as ancient as the empire itſelf. It is one of the fundamental laws of its conſtitution.

The emperor alone has the diſpoſal of all the offices of ſtate; he appoints viceroys and governors, and changes or removes them at pleaſure. No employment is purchaſed in China; merit, for the moſt part, raiſes to place; and rank is attached to place only. A ſon has no right to aſpire to any office becauſe his father became eminent in it; he muſt ſhew himſelf capable before he can obtain it: his abilities only are inquired into; and it is conſidered as of little importance from what family he may be ſprung.

We have ſeen inſtances in other ſtates, and even in Europe, of a ſovereign's appointing one of his younger ſons to be his ſucceſſor, to the prejudice of the natural heir to the crown: but this act of deſpotiſm has never taken place until the ſentiments of the chiefs of the nation have been previouſly ſounded. The emperor of China can ſet aſide this preliminary meaſure. He has the right of chooſing a ſucceſſor either among his children or the reſt of his family, and even from among his own ſubjects. *Chun*, prime miniſter of the emperor *Yao*, was choſen

by that monarch to ſucceed him; and *Chun* was a great prince.

The ſucceſſor named by the emperor may happen to be wanting in that reſpectful ſubmiſſion which is due to him, or to diſcover ſome natural weakneſs of which he was not before ſuſpected; in ſuch caſes, the ſame hand that raiſed him towards the throne can remove him from his exalted ſtation. Another ſucceſſor is choſen, and the former is entirely forgotten. The eldeſt ſon of *Kang-hi*, one of the lateſt and beſt of the Chineſe emperors, experienced this diſgrace. He was excluded for ever from the throne by his father, though he had once nominated him his ſucceſſor.

The dignity of prince of the blood is generally reverenced in China; yet it is in the emperor's power to prevent thoſe from aſſuming that title who have a natural right to it, and even if they are permitted to enjoy their rank, they have neither influence nor power; they poſſeſs, it is true, a revenue proportioned to their dignity; they are indulged with a palace, officers and court; but they have leſs authority than the loweſt of the mandarins.

The mandarins, whether of letters, or of arms, compoſe exactly what is called the nobility.

bility. There are only two ranks in China, the nobility and the people; but the former is not hereditary: the emperor alone confers or continues it. Theſe mandarins enjoy a very valuable privilege: they may, in caſes of neceſſity, remonſtrate with the emperor, either individually or as a body, upon any action or omiſſion on his part which may be contrary to the intereſts of the empire. Their remonſtrances are ſeldom ill received by the ſovereign; but he reſerves to himſelf the right of paying that attention to them which he thinks they deſerve.

It is therefore evident that nothing limits his authority; but he finds, even in this extent of power, the ſtrongeſt motives for not abuſing it. His private intereſt, and that of the nation, are inſeparably united: he cannot conſult the one, without conſulting the other. The Chineſe conſider their monarchy as a large family, of which the emperor, who ought to govern with parental affection, is the head. The prince himſelf, in his education, imbibes the ſame principles. No country was ever ruled by more good princes; and no country ever produced fewer bad.—Such are the fruits of the education they receive; ſuch alſo are the effects occaſioned

caſioned by their own ſituation. Thoſe who poſſeſs undiſputed power ſeldom abuſe it; and ſtill ſeldomer does the head of a family take pleaſure in rendering thoſe miſerable whom by nature he is bound to protect: we may add, that a ſovereign always loves and reſpects an enlightened people.

China contains about fifteen thouſand mandarins of letters, and a ſtill greater number of thoſe who aſpire to that title. Morality prevails there in its utmoſt vigour; it is the ſource from which almoſt all the Chineſe laws have been drawn: hence they have more power over the people, and are more reverenced by the ſovereigns themſelves. This influence muſt have been very powerful, ſince it has even triumphed over the Tartars, who conquered China: they ſubmitted to the laws and cuſtoms, and, what is ſtill more, adopted the character and genius of the people whom they ſubjected. The five emperors whom this new dynaſty has already given to China will be ranked among the number of her beſt ſovereigns; and the name of *Kang-hi* will ſhine for ever in the annals of that country.

CHAP.

CHAP. II.

MANDARINS OF LETTERS.

EVERY thing has its inconveniencies.—The literati are highly honoured in China; and to their influence we may, in a great meaſure, aſcribe the mildneſs and equity of the Chineſe government: but the balance inclines perhaps a little too much in their favour. A mandarin of arms is far from enjoying the ſame conſideration as a mandarin of letters: hence it happens, that there is little emulation among the higher military ranks: but of this we ſhall ſpeak hereafter. Our buſineſs at preſent is with mandarins of letters.

To arrive at this degree, it is neceſſary to have paſſed through ſeveral others; ſuch as that of bachelor *(ſie*, or *tſai)*, of licentiate *(kiu-gin)*, and of doctor *(tſing-ſsëe)*. Sometimes by favour it is ſufficient to have attained to the two firſt degrees; but even thoſe on whom the third is conferred, obtain at firſt only the government of a city of the ſecond or third claſs. The manner of proceeding in this election is as follows:

When ſeveral places happen to become vacant, the emperor, who is immediately informed, invites to court a like number of literati, whoſe names are inſcribed in a liſt. The names of the vacant governments are put into a box, which is raiſed ſo high, that the candidates can only reach it with their hands. They then draw in their turns, and each is appointed governor of that city of which he has drawn the name.

We have already ſaid, that no office is purchaſed in China: but by this we mean only, that the emperor receives no emolument from the diſpoſal of offices, and that the ſale of places is not ſanctioned by government. We know that the Chineſe, as well as the people of many other nations, ſet a numerary value on things which, in reality, have none.

There are eight orders of mandarins in China. The firſt is that of the *calao*. Their number is not fixed: it depends on the will of the prince. Miniſters of ſtate, the preſidents of the ſupreme courts, and all the ſuperior officers of the militia, are choſen from among the *calao*. The chief of this order is called *cheou-ſiang*. He is preſident alſo of the emperor's council; and the prince always repoſes great confidence in him.

From

From the ſecond order of mandarins are ſelected the viceroys and preſidents of the ſupreme councils of the different provinces. Every mandarin of this rank is called *te-hioſe*; that is to ſay, *a man of acknowledged ability.*

The title of *tchong-chueo*, or *ſchool of mandarins*, is given to thoſe of the third order. One of their principal functions is to act as ſecretaries to the emperor.

Certain employments are alſo aſſigned to each of the other claſſes. It is the buſineſs of the mandarins of the fourth order, ſtyled *y-tchuen-tao*, when no particular government is entruſted to them, or when they belong to no fixed tribunal, to keep in repair the harbours, royal lodging-houſes, and barks of which the emperor is proprietor, in their diſtrict. The fifth order *(ping-pi-tao)* have the inſpection of the troops. The ſixth *(tun-tien-hao)* have the care of the highways. The ſeventh, or *ho-tao*, have the ſuperintendance of the rivers; and the eighth, called *hai-tao*, that of the ſea-coaſts. In a word, the whole adminiſtration of the Chineſe empire is entruſted to the mandarins of letters.—From among them are choſen the governors of provinces, the governors of cities of the firſt, ſecond and third claſs, and the preſidents

ſidents and members of all the tribunals. Honours are laviſhed upon them, and every privilege and mark of diſtinction ſeem to be reſerved for them alone. The homage which the people pay to every mandarin in office is almoſt equal to that paid to the emperor himſelf. It is a received opinion among the Chineſe, that their monarch is the father of the whole empire; that the governor of a province is the father of that province, and that the mandarin who is governor of a city is alſo the father of that city: ſuch an idea begets reſpect and ſubmiſſion; and ſeldom are the Chineſe deficient in either. The homage which the mandarins of letters require is not leſſened by their great number. They amount to more than fourteen thouſand; and yet the veneration which the people entertain for them is always the ſame.

CHAP.

CHAP. III.

MANDARINS OF ARMS.

PUBLIC honours are beſtowed with a more ſparing hand upon the mandarins of arms. They are never indulged with the ſmalleſt ſhare in the government of the ſtate; even the inſpection of the troops, as we have ſaid, belongs to a claſs of the mandarins of letters: however, to be admitted to the rank of mandarin of arms, it is neceſſary, as for that of mandarin of letters, to have paſſed through three degrees; one muſt have been ſucceſſively bachelor of arms, licentiate in arms, and doctor of arms. Strength of body, agility in performing the different military exerciſes, and a readineſs in comprehending and executing orders, are all that is required in mandarins of arms; and in theſe conſiſt the various examinations which candidates are obliged to undergo before they can be admitted to that rank. Candidates for the two firſt degrees are examined always in the capital city of the province.

The mandarins of arms have tribunals, the members of which are ſelected from among their

their chiefs. Among theſe they reckon princes, dukes and counts: all theſe dignities are found in China, or others equivalent to them.

The principal of theſe tribunals is fixed at Pe-king. It is compoſed of five different claſſes.

The firſt is that of the mandarins of the rear guard. It is named *Heou-fou.*

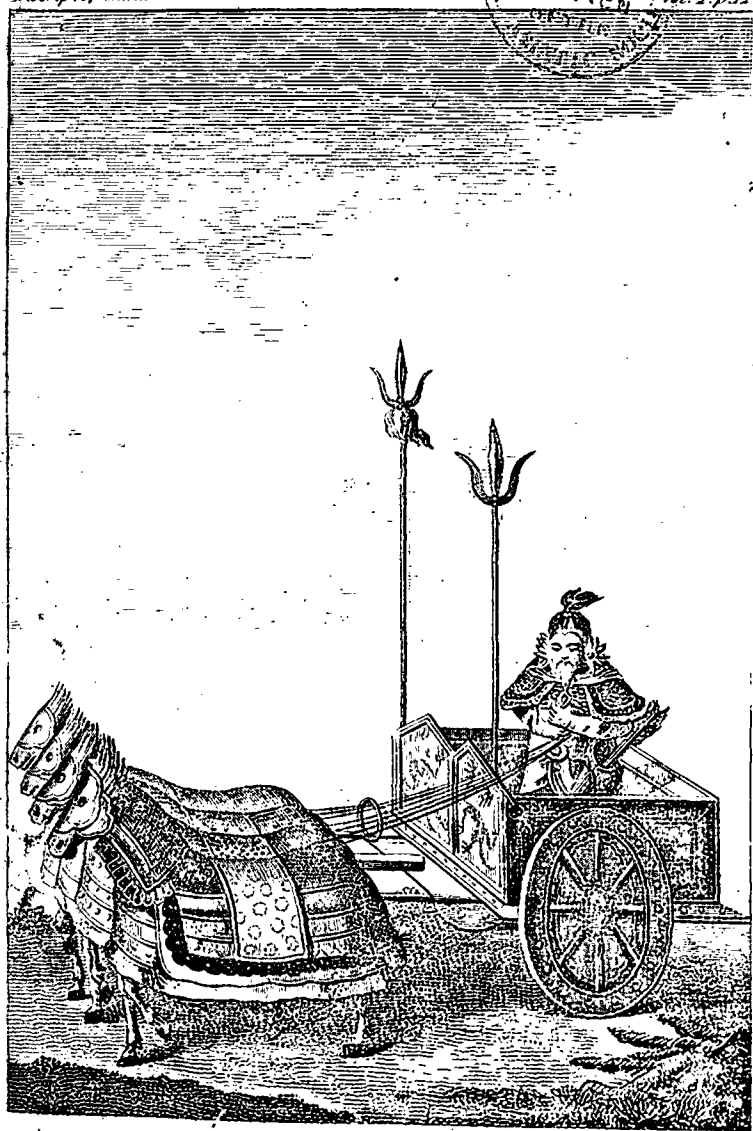
The ſecond, that of the mandarins of the left wing, which is called *Tſa-fou.*

The third, that of the mandarins of the right wing, named *Yeou-feou.*

The fourth is compoſed of the mandarins of the advanced main guard, and is known by the name of *Tchong-fou.*

The fifth conſiſts of the mandarins of the advanced guard. It is called *Tſien-fou.*

Theſe five tribunals are ſubordinate to a ſupreme tribunal of war, called *Iong-tching-fou*, which is alſo eſtabliſhed at Pe-king. The preſident of this tribunal is one of the great lords of the empire, whoſe authority extends over all the officers and ſoldiers of the army. Nothing can have a greater reſemblance to his office than that of the ancient conſtables of France. Like them, he can render himſelf formidable to the ſovereign himſelf; but the Chineſe policy has provided againſt ſuch an inconvenience.



A Chinese General in his Chariot of War.

venience. This preſident has for his aſſeſſor a mandarin of letters, who enjoys the title and exerciſes the function of ſuperintendant of arms. He muſt alſo take the advice of two inſpectors, who are named by the emperor. This is not all: when theſe four perſons have agreed upon any meaſure, their reſolution muſt ſtill be ſubmitted to the reviſion of a fourth ſupreme court, called *Ping-pou*, which is entirely of a civil nature. It may appear ſtrange, that a tribunal purely civil ſhould be authoriſed to determine upon military matters; but ſuch is the jealouſy occaſioned by power, that the *Ping-pou* has under its juriſdiction the whole militia of the empire.

The chief of the mandarins of arms is a general by birth: his power in the field is equivalent to that of our commanders in chief. Under him he has a certain number of mandarins who act as lieutenant-generals; other mandarins diſcharge the duty of colonels; others that of captains; and, laſtly, others that of lieutenants and enſigns.

It is computed that there are in China between eighteen and twenty thouſand mandarins of war: their number conſequently is ſuperior to that of the mandarins of letters; but the

the importance of the latter makes them be conſidered as the firſt and principal body in the empire. This greatly tends to the encouragement of letters; but it damps and checks military ardour. Their weakneſs procured the Tartars the conqueſt of China; and the Tartars have made no alteration ſince in theſe two branches of the Chineſe conſtitution.

CHAP. IV.

FORCES OF CHINA. MILITARY DISCIPLINE. ARMS OF THE TROOPS. DIFFERENT KINDS OF FORTIFICATIONS.

THE troops of this empire amount to more than ſeven hundred thouſand. This numerous army brings to our remembrance what hiſtorians tell us concerning thoſe of Ninus and Semiramis, and, to deſcend to later times, of the forces of Xerxes and Darius.—But this multitude will appear leſs aſtoniſhing in China, when we conſider the extent of the empire, and its enormous population: however, we can juſtly ſay of the Chineſe troops, what is not told us of the Aſſyrian armies, none are better

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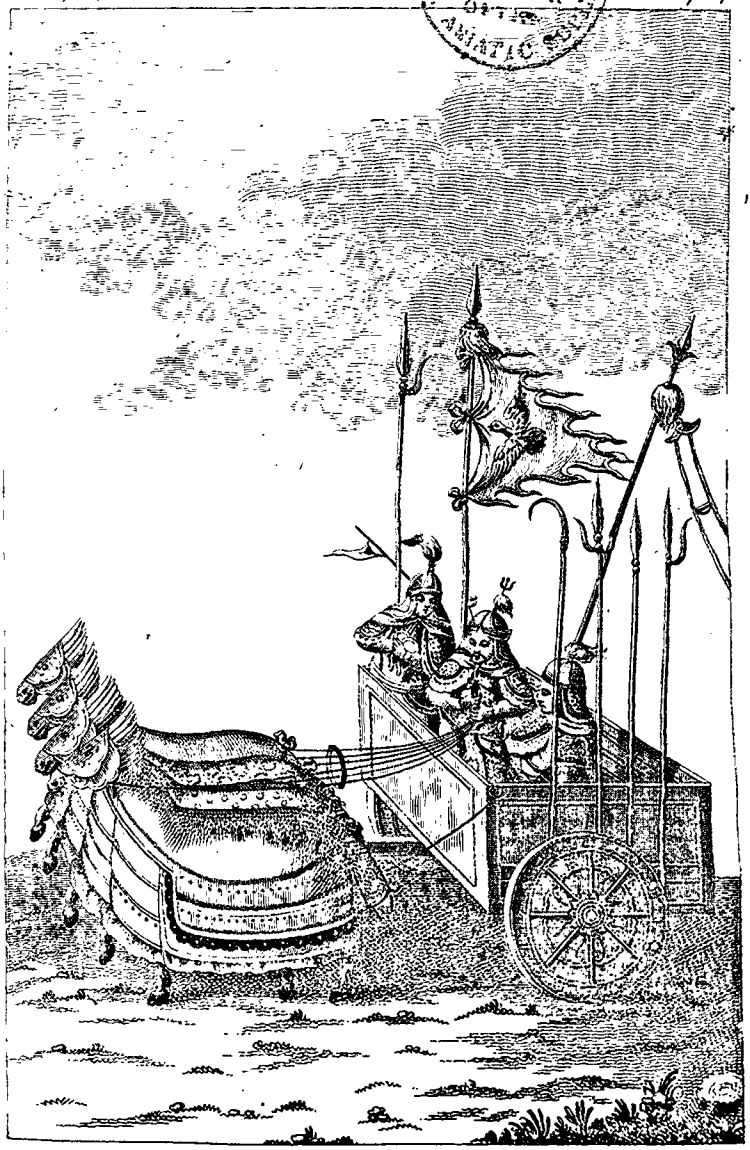


Chinese Soldiers in a Chariot of War.

clothed, or better paid; and, we may add, none are better armed, according to their manner of fighting: however, in point of diſcipline, they are not to be compared to the modern troops of Europe, and undoubtedly they are far inferior in courage.

They have, beſides, had few opportunities of exerciſing it ſince the laſt invaſion by the Tartars: and even theſe, according to the remark of Father Du Halde, are not what they were formerly. This is greatly owing to national education. No books are put into the hands of youth but thoſe of morality; and the greater part of their time is employed in acquiring a knowledge of the laws, and of the principles of government. Few of them ſhew great inclination for a military life; and thoſe who embrace it, ſeldom have abilities for making a figure in any other line. They want what generally raiſes to eminence in every department—they want emulation.

The pay of a Chineſe or Tartar ſoldier is about two-pence halfpenny in fine ſilver, and a meaſure of rice, per day. Some of them have double pay. That of a horſeman is double the pay of a common foot-ſoldier. The emperor furniſhes a horſe, and the horſeman receives

two

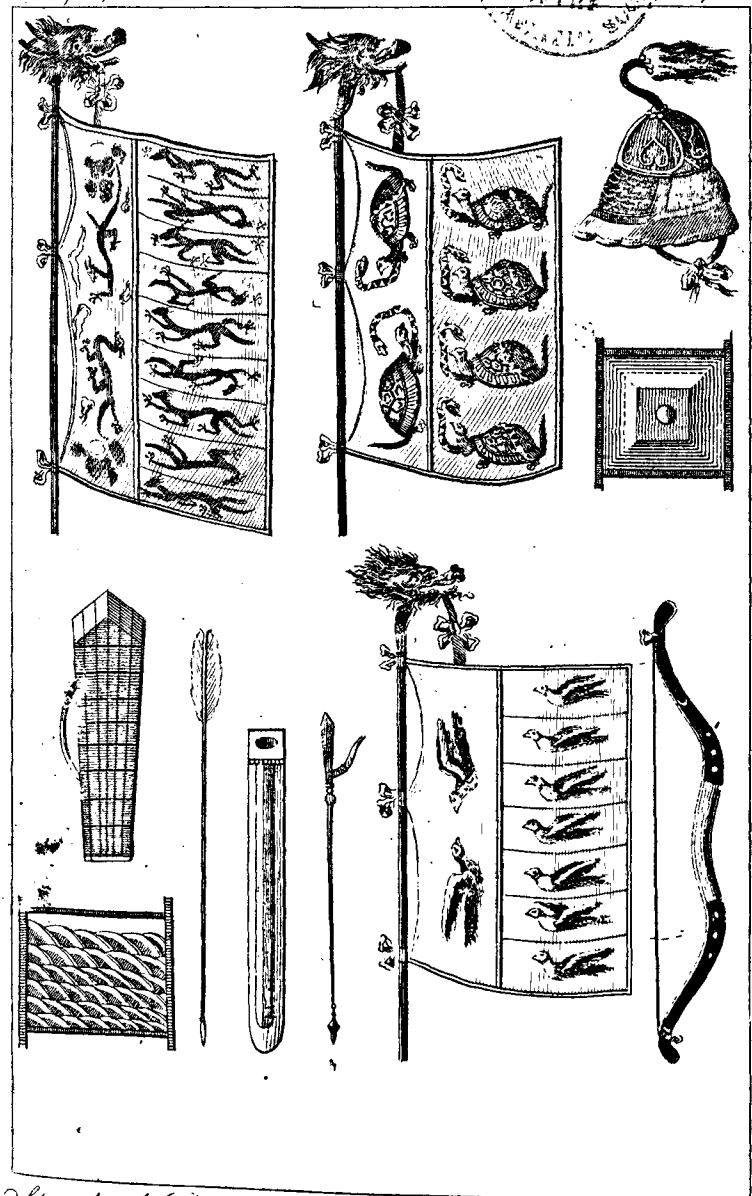
two meaſures of ſmall beans for his daily ſubſiſtence. What is called in France balancing accounts, or paying up arrears, is done every three months in China: nothing is left due to the troops beyond that term.

The beſt ſoldiers of this empire are procured from the three northern provinces. Thoſe ſupplied by the reſt are ſeldom called forth: they remain quietly with their families, and enjoy their pay. They have ſeldom occaſion to remember that they are ſoldiers, except when they are ordered to quell an inſurrection, accompany a mandarin governor, or to appear at a review.

At every review their arms are carefully inſpected. Thoſe of a horſeman, both offenſive and defenſive, conſiſt of a helmet, a cuiraſs, a lance and a large ſabre. Foot-ſoldiers are armed with a pike and ſabre; ſome of them with fuſees, and others with bows and arrows. If any of theſe be found in bad condition, or if they are in the leaſt ruſted, this neglect is immediately puniſhed by thirty or forty blows of a ſtick, if the culprit is a Chineſe; or with a like number of laſhes, if he is a Tartar.

Theſe troops march generally in a very tumultuous manner; but they want neither ſkill

nor



Standards and warlike Instruments of the ancient Chinese.

nor agility in performing their different evolutions. The horſe form themſelves into ſquadrons, make an attack, engage and rally, without the leaſt difficulty, by the ſound of a trumpet or horn. The Chineſe ſoldiers, in general, handle a ſabre well, and they ſhew much dexterity in ſhooting with bows and arrows.

We have already mentioned the ſuperior officers of theſe troops, in the preceding chapter: but to theſe we muſt add twenty-four captains-general, and as many colonels of horſe, created by the Tartars. Theſe are a kind of inſpectors, appointed to watch over the conduct of the Chineſe officers.

Though there is great reaſon to believe that the uſe of artillery is very ancient in China, it however appears to have been totally loſt about the beginning of the laſt century. Three or four cannons were to be ſeen at the gates of Nan-king; but there was not a ſingle Chineſe at that period who knew how to uſe them. In 1621, when the city of Macao made a preſent of three pieces of artillery to the emperor, it was found neceſſary to ſend three men alſo to load and fire them.

The Chineſe were then ſenſible that artillery might be employed with great ſucceſs againſt

the Tartars, who, having advanced as far as the bottom of the great wall, had been inſtantly diſperſed by the three cannons ſent from Macao. When they threatened to return, the mandarins of arms gave it as their opinion, that cannons were the beſt arms they could uſe againſt theſe barbarians. But how were they to be procured? The Chineſe ſcarcely knew how to point and fire a great gun; and even that knowledge is far from the art of caſting them. F. Adam Schaal, a Jeſuit miſſionary, however, rendered them this important ſervice. Some time after, Father Verbieſt, another Jeſuit miſſionary, undertook, by order of the emperor, to caſt a new ſet; and he raiſed the Chineſe artillery to the number of three hundred and twenty pieces. The ſame Jeſuit had taught them the method of fortifying towns, of conſtructing fortreſſes, and of erecting other edifices, according to the rules of modern architecture. The Jeſuits in Europe were not contented with ſending zealous miſſionaries to China: they thought it neceſſary that zeal ſhould be united with talents. This wiſe precaution procured them admiſſion to the centre of an empire, which till then had been ſhut againſt every ſtranger.

It is computed that there are in China more than two thouſand places of arms, divided into ſix different claſſes; viz. ſix hundred of the firſt; five hundred, and upwards, of the ſecond; three hundred of the third; about an equal number of the fourth; an hundred and fifty of the fifth; and three hundred of the laſt. To theſe we may join about three thouſand towers, or caſtles, diſperſed throughout the whole empire, all of which are defended by garriſons. Theſe caſtles are intended to anſwer two different purpoſes: to check the incurſions of an enemy, and to prevent diſſenſions or revolt among the ſubjects. Soldiers continually mount guard there; and, on the firſt appearance of diſorder or tumult, the neareſt centinel makes a ſignal from the top of the tower, by hoiſting a flag if it be in the day-time, or a lighted torch if in the night. The neighbouring garriſons immediately repair to the place where their preſence is neceſſary, either to quell or prevent a ſudden commotion.

The fortreſſes of China, even thoſe of the firſt claſs, derive their principal ſtrength from their ſituation, which, in general, is well choſen. They have, beſides a rampart, a brick-wall, towers, and a ditch filled with water. A certain

city of antiquity, which was not ſo well calculated to make reſiſtance, ſuſtained a ſiege of ten years; and the neighbours of the Chineſe have been long deſtitute of the true means of making an attack.

With regard to the frontiers of this vaſt empire, Nature herſelf hath taken care to fortify them throughout their whole extent. The ſea borders ſix of the provinces; but it is ſo ſhallow towards the ſhore, that large veſſels cannot approach it. Inacceſſible mountains cover it on the weſt, and the remaining part is defended by the great wall.

This ſtupendous monument of human art and induſtry exceeds every thing that we read of in ancient hiſtory. The pyramids of Egypt are little, when compared with a wall which covers three large provinces, ſtretches along an extent of five hundred leagues, and is of ſuch an enormous thickneſs, that ſix horſemen may eaſily ride abreaſt upon it.—Such is this celebrated wall, which is indeed the only work of its kind in the world. It is flanked with towers, two bow-ſhots diſtant one from the other, which add to its ſtrength, and render it much eaſier to be defended. One third part of the able-bodied men of China were employed in con-

conſtructing this wall. The workmen were ordered, under pain of death, to place the materials of which it is compoſed, ſo cloſely, that the leaſt entrance might not be left for any inſtrument of iron. This precaution contributed much to the ſolidity of the work, which is ſtill almoſt entire, though built two thouſand years ago. It was planned and executed by the firſt emperor of the family of *Tſin* *.

This aſtoniſhing barrier is become almoſt uſeleſs ſince the re-union of the Tartars and Chineſe.

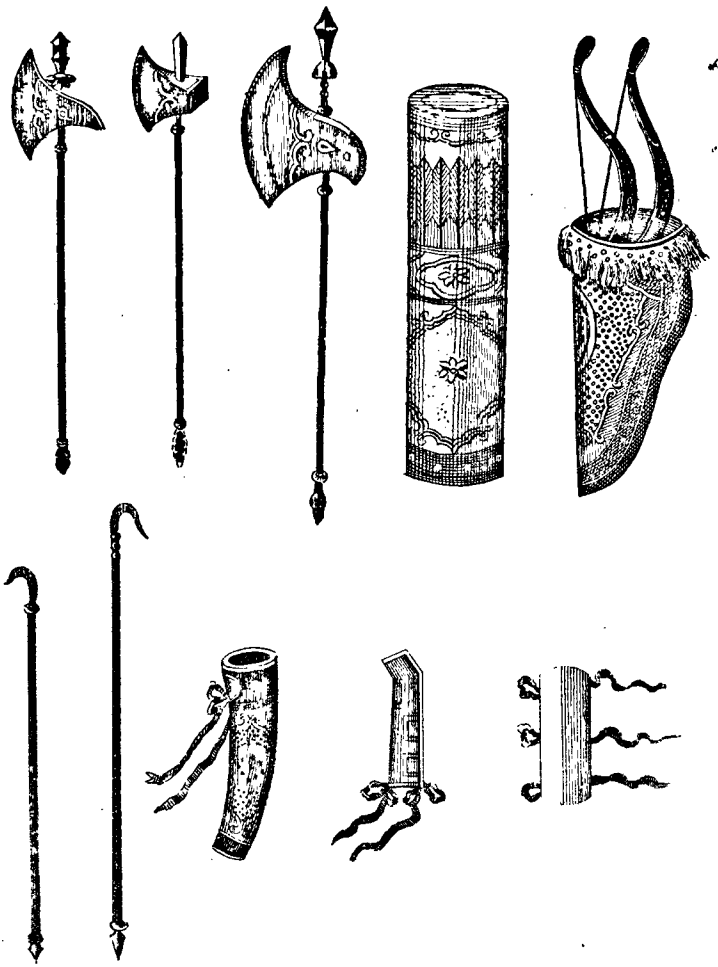
* This celebrated wall is not only carried through the low lands and valleys, but alſo over hills, and up the ſteep brows of the higheſt mountains. F. *Verbieſt*, who had the curioſity to take the altitude of one of theſe upon which part of it is built, found, by the help of an inſtrument, that it was one thouſand and thirty-ſix feet above the level of the ſpot upon which he ſtood. The execution of this work therefore muſt have coſt immenſe labour, ſince it was often neceſſary to tranſport the materials of which it is conſtructed, through a deſert country, and to convey them to eminences inacceſſible to horſes or carriages. Father *Martini*, in his *Chineſe Atlas*, ſays that this wall begins at the gulph of Leao-tong, and reaches to the mountains near the city of Kin, on the Yellow River; and that, between theſe two places, it meets with no interruption, except to the north of the city of Suen, in the province of Pe-tcheli, where it is intercepted by a ridge of hideous and inacceſſible mountains, to which it is cloſely united; and by the

Chineſe. The latter did not force their way through it. They were invited to the interior parts of China, to drive from the throne the uſurper *Licong-tſe*, who was conquered and expelled, and never again appeared; but the victorious Tartar aſſumed his place.

Theſe ſame Tartars, who perhaps, as before mentioned, have loſt ſome of their ancient ſpirit and military ardour, form however the ſtrongeſt and braveſt part of the Chineſe militia. Every Tartar

river Hoang-ho, which paſſes through it in its courſe to the ſea. He adds, that, for other rivers of inferior ſize, arches have been conſtructed, like thoſe of a bridge, through which they find a paſſage. It has no kind of ſupport but what is uſually given to ordinary walls, and it is almoſt of the ſame form, not only where it ſtretches acroſs plains (which are very rare in that country), but even where it is carried over high mountains. An intelligent traveller (Mr. Bell), who, in 1719, accompanied Capt. Iſmailof in his embaſſy to Pe-king, and whoſe veracity ſeems to be unqueſtionable, tells us, that it is carried acroſs rivers, and over the tops of the higheſt hills, without the leaſt interruption, keeping nearly along that circular ridge of barren rocks which incloſes the country; and, after running about twelve hundred miles, ends in impaſſable mountains and ſandy deſerts. According to his account, the foundation conſiſts of large blocks of ſquare ſtones laid in mortar; but all the reſt is conſtructed of brick. The whole is ſo ſtrong,

BOMBAY BRANCH



Warlike Instruments of the ancient Chinese.

Tartar born in the ordinary claſs is enrolled from his cradle; every Tartar of age to carry arms muſt be ready to take the field on the ſhorteſt notice, and able to fight, according to the ſtrict rules of military diſcipline. The emperor's ſon, and every Tartar of diſtinction, even to the loweſt officer, muſt be acquainted with the management of a horſe, know how to handle a bow and arrow, and to perform, at leaſt, the elementary evolutions. The honours ſo laviſhly beſtowed upon the mandarins of

ſtrong, and well built, that it ſcarcely needs any repairs, and, in ſuch a dry climate, may remain in the ſame condition for many ages. When carried over ſteep rocks where no horſe can paſs, it is about fifteen or twenty feet high, and broad in proportion; but, when running through a valley, or croſſing a river, you behold a ſtrong wall, about thirty feet high, with ſquare towers at certain intervals, and embraſures at equal diſtances. The top of the wall is flat, and paved with cut ſtone; and where it riſes over a rock or eminence, there is an aſcent by an eaſy ſtone ſtair. He adds—'This wall was begun and completely finiſhed 'in the ſhort ſpace of five years; and it is reported, the 'labourers ſtood ſo cloſe for many miles, that they could 'hand the materials from one to another. This I am the 'more inclined to believe, as the rugged rocks among 'which it is built muſt have prevented all uſe of carriages; 'and neither clay for making bricks, nor any kind of 'cement, could be found among them.'

letters do not prevent the Tartars who inhabit China from preferring the profeſſion of arms: they ſeem formed by nature for a military life. They imitate our ancient Franks, who left to the vanquiſhed Gauls the care of cultivating the earth, and reſerved to themſelves that of defending it.

CHAP. V.

SUPERIOR TRIBUNALS OF CHINA.

THE principal of theſe tribunals is the Emperor's Grand Council, which is compoſed of all the miniſters of ſtate, preſidents and aſſeſſors of the ſix ſovereign courts, of which we are going to ſpeak, and of thoſe of three other tribunals, which we ſhall alſo have occaſion to mention. This council is never aſſembled but on affairs of the greateſt importance. In all other caſes, the Emperor's Private Council is ſubſtituted for it.

The ſix other ſuperior tribunals of China are eſtabliſhed, like the preceding, at Pe-king. Their general denomination is *leou-pou*. The

firſt

firſt is called *lii-pou*. This tribunal furniſhes mandarins for the different provinces, watches over their conduct, keeps a journal of all their tranſactions, whether good or bad, and informs the emperor of them, who puniſhes or rewards them according to its report. It appears, that the functions of this tribunal are equally delicate and formidable: it is a kind of civil inquiſition eſtabliſhed by ſound policy.

This ſuperior tribunal is ſubdivided into four others, which are ſubordinate to it. The firſt is entruſted with the care of ſelecting thoſe who, on account of their learning, talents, or good behaviour, are capable of filling the different offices under government. The ſecond examines the conduct of the mandarins. The third affixes a ſeal to all public acts, gives to each of the mandarins the ſeals belonging to his dignity and employment, and examines the ſeals of the different diſpatches addreſſed to the court. The fourth inquires into the merit of the grandees of the empire, as well princes of the imperial blood, as others on whom titles merely honorary are conferred. The principal ſecret of the Chineſe government is, that the different departments be properly inſpected; that every tranſaction be thoroughly in-

inveſtigated; that ſuitable rewards be given to the deſerving, and that puniſhments be inflicted on the guilty adequate to their crimes.

Hou-pou, which ſignifies grand treaſurer, is the name of the ſecond ſovereign court. This tribunal has indeed the ſuperintendence of all the finances of the ſtate. It is the guardian and protector of the treaſures and domains of the emperor: it keeps an exact account of his revenues and expences, gives orders for the payment of penſions and ſalaries annexed to certain offices, and for the delivery of rice, pieces of ſilk, and money, which are diſtributed not only among the great lords, but alſo among all the mandarins of the empire. The coining and management of money, the public magazines, the cuſtom-houſes, the collecting of the duties, are all under its inſpection; and, laſtly, it keeps an exact regiſter of the families that compoſe this vaſt empire. To go through all theſe details muſt be attended with immenſe labour and fatigue; but this court has to aſſiſt it fourteen other inferior courts, which are diſperſed throughout the different provinces of China.

The third ſovereign court is that of Ceremonies. It is called *Li-pou*. *Li* ſignifies ceremony, and *pou* tribunal. It is an undiſputed fact, that

ceremonies

ceremonies form, in part, the baſis of the Chineſe government. This tribunal therefore takes care to ſupport them, and to enforce the obſervance of them; the arts and ſciences are alſo under its inſpection. The emperor conſults this tribunal when he is about to grant favours or confer honours. It takes charge of the repairs of temples, regulates every thing that relates to the annual ſacrifices offered up by the emperor, and even to the entertainments which he gives either to ſtrangers or to his own ſubjects. It is the Tribunal of Ceremonies alſo which receives, lodges, treats and diſmiſſes ambaſſadors; and, laſtly, it takes care to preſerve tranquillity among the different religious ſects tolerated in the empire. It has four ſubaltern tribunals to aſſiſt it.

The Tribunal of Arms *(Ping-pou)* forms the fourth ſovereign court. It comprehends in its juriſdiction the whole militia of the empire; all the fortreſſes, arſenals, magazines and ſtore-houſes of every kind; it inſpects all the manufactories of arms, both offenſive and defenſive; examines and appoints officers of every rank, and is compoſed, as we have already ſaid, of mandarins of letters only.

The

The four tribunals which are dependant on this laſt tribunal conſiſt alſo of literati only. It may be proper to remark here, that theſe ſubaltern tribunals have great reſemblance to the offices of our miniſters.

The fifth ſuperior tribunal is the Criminal Bench, or General Court for all the Criminal Affairs of the Empire. It is named *Hong-pou*. Fourteen other tribunals are appointed for its aſſiſtance; but they are all ſubordinate, and under its inſpection.

The name of *Cong-pou* (which ſignifies, Tribunal of Public Works) is given to the ſixth and laſt ſovereign court. It has the charge of ſurveying and keeping in repair the emperor's palaces; thoſe of the princes and viceroys, and the buildings where the tribunals are held; the temples, tombs of the ſovereigns, and all public monuments. It has, beſides, the ſuperintendence of the ſtreets, public highways, bridges, lakes, rivers, barks, and every thing that relates to internal or foreign navigation; and, laſtly, that of the towers, which are ſo neceſſary for maintaining peace and ſafety in the interior parts of the empire. Four inferior tribunals aſſiſt it in the diſcharge of its duty. The firſt makes deſigns and draws plans of public works;

the

the ſecond has under its direction all the work-ſhops in the different cities of the empire; the third ſurveys cauſeways, roads, bridges, canals, rivers, &c. The fourth takes care of the emperor's palaces, gardens and orchards, and receives their produce.

The members which compoſe all theſe different inferior tribunals are half Chineſe and half Tartars; and one of the two preſidents of each ſuperior tribunal is always a Tartar born.

That jealouſy which inſeparably attends authority has occaſioned the Chineſe to deviſe means for the counteracting of the too great influence which each of theſe ſuperior tribunals might have over certain branches of the conſtitution. None of them has abſolute power in its own juriſdiction: its deciſions can have no effect, without the concurrence of ſome other tribunal, and ſometimes of ſeveral.—For example, the fourth tribunal, or that of War, has under its direction the whole troops of the empire; but it is the ſecond ſuperior court which is entruſted with the payment of them. To the ſixth belongs the care of the arms, tents, chariots, barks and ſtores neceſſary for military operations. Nothing that relates to any of theſe

theſe can be put in execution without the concurrence of thoſe three tribunals.

It will perhaps be objected, that they might combine together, and act in concert, even contrary to the intereſts of the ſovereign. The following precaution againſt ſuch an abuſe highly deſerves to be imitated.

Every ſupreme tribunal has its cenſor. This is an officer merely paſſive, who decides upon nothing, but keeps a watchful eye over all. He aſſiſts at all aſſemblies, reviſes all their acts, and makes no mention to the tribunals of any irregularity he has obſerved, but immediately acquaints the emperor. He informs him alſo of the faults committed by the mandarins, either in the public adminiſtration of affairs, or in their private conduct. He even ſometimes reproves the emperor himſelf for his. The *co-tao* (for this is the name given to theſe rigid cenſors) are dreaded and reſpected by all claſſes of people in the empire. They are never removed from their places but in order to be promoted; and as they hold them for life, this ſecurity gives them courage to ſpeak out, when they obſerve any impropriety or abuſe.

Their accuſation is ſufficient to ſet on foot an inquiry, which generally leads to a proof; the

the accuſed is then diſcharged from his office, were he even one of the firſt men in the empire; and a common ſoldier, or the loweſt among the dregs of the people, is held in as much eſtimation as he. It is ſomething remarkable, that the complaints of theſe cenſors are referred to the very tribunals of which the accuſed are members. They however ſeldom paſs ſentence againſt the cenſors; they are afraid of being accuſed themſelves.

This is not all: the cenſors form alſo a tribunal which has the inſpection of the whole empire: it is named *Tou-tché-yven*. Its members have a right of remonſtrating with the emperor, whenever the intereſt of the public, or that of the prince, renders it neceſſary. Their inſpection extends over all lawyers and military men in public employments, and over every rank of citizens. In ſhort, they are, morally ſpeaking, placed between the prince and the mandarins; between the mandarins and the people; between the people and families; between families and individuals; and they unite generally to the importance of their office uncorruptible probity, and invincible courage. The ſovereign may, if he proceeds to rigour, take away their lives; but many of them

have

have patiently ſuffered death, rather than betray the cauſe of truth, or wink at abuſes. It is not therefore ſufficient to have got rid of one; they muſt all be treated in the ſame manner: the laſt that might be ſpared would tread with no leſs reſolution in the ſteps of thoſe who had gone before him. In the annals of no nation do we find an example of ſuch a tribunal; yet it appears to be neceſſary in all, without exception.

We muſt not however imagine, that the privileges of a cenſor give him a right to forget his duty to his ſovereign, or to communicate to the public thoſe remarks which he takes the liberty of making to him: were he only to give the leaſt hint of them to his colleagues, he would be puniſhed with death. He would ſhare the ſame fate, did he, in any of his repreſentations, ſuffer a ſingle word inconſiſtent with moderation or reſpect to eſcape from him. It would be in vain for the emperor to pardon him: the nation, in a body, would require h puniſhment. Whatever offence is given to the common father is conſidered as an inſult to the people: they are afraid, and juſtly, that theſe liberties, repeated, might induce him to act unworthy of that glorious appellation.

There is ſtill another tribunal which exiſts no where but in China; it is that of Princes: it is compoſed of princes only. Some of the ordinary mandarins belong to it, as ſubaltern officers, who draw out caſes, and prepare other writings neceſſary for determining the iſſue of a ſuit. The names of all the children of the imperial family are inſcribed, as ſoon as they are born, in the regiſters of this tribunal; and to theſe are alſo conſigned the dignities and titles which the emperor confers upon them. This tribunal is the only court where they can be tried; and, in caſes of accuſation, it abſolves or puniſhes them, according to its pleaſure.

We might juſtly be accuſed of neglect, were we to omit a tribunal no leſs peculiar to China than the two preceding, but better known than either: it is the Tribunal of Hiſtory, called by the Chineſe *Han-lin-yven.* It is compoſed of the greateſt geniuſes of the empire, and of men of the moſt profound erudition; but, before they are admitted as members, they muſt undergo a ſtrict examination. To them is entruſted the education of the heir apparent to the throne, and the compilation and arranging of the general hiſtory of the empire. This laſt part of their office makes them formidable even

to the emperor himſelf. They have already given proof, that it would be eaſier to oppreſs, than ſeduce them. This is not all: his attempts to oppreſs, or ſeduce them, would be conſigned to hiſtory, in ſpite of all his efforts to ſuppreſs them.

From this body are generally choſen the *calao*, or mandarins of the firſt claſs, and the preſidents of the ſupreme tribunals.

CHAP. VI.

CIVIL LAWS.

THE Chineſe have taken almoſt all theſe laws from their canonical books of morality. Filial piety is their baſis, as well as that of their government. Some decrees of the emperors, and eſpecially thoſe reſpecting the obſervance of certain ceremonies, which cuſtom has eſtabliſhed, form the reſt of the code. In a word, the Chineſe juriſprudence contains every thing that is to be found in the beſt moral writers.

Every mandarin who is a governor, either of a province or city, is obliged, twice a month, to

to inſtruct the people aſſembled round him, and to recommend to them the obſervance of certain ſalutary rules contained in the following articles. An expreſs law points out thoſe parts of morality which ought to be the ſubjects of theſe diſcourſes. Juriſprudence is taught in China in the ſame manner as the principles, rules and myſteries of religion are taught in other countries.

'ARTICLE I. You muſt carefully put in 'practice the duties preſcribed by filial piety, 'and ſtrictly obſerve that deference which is 'due from a younger to an elder brother. By 'theſe means only can you learn to ſet a pro-'per value upon thoſe eſſential obligations 'which Nature impoſes on all men.

'ART. II. You muſt always preſerve a re-'ſpectful remembrance of your anceſtors: 'hence will reſult conſtant peace and union in 'your family.

'ART. III. Let harmony and concord reign 'throughout every village: by this, quarrels 'will be baniſhed, and law-ſuits prevented *.

* There ſeems here to be a pleonaſm of ideas; for, if union reigns in a village, there can certainly be neither quarrels nor law-ſuits.'

'ART. IV. Let the profeſſion of thoſe who 'cultivate the earth, and breed ſilk-worms, be 'eſteemed and reſpected by the public: you 'will then want neither grain for your nouriſh-'ment, nor clothing to cover you *.

'ART. V. Let frugality, temperance, mo-'deſty and prudent œconomy, become the 'objects of your reflection, and regulate your 'conduct.

'ART. VI. Let the public ſchools be care-'fully maintained; and, above all, let youth 'be inſtructed early in the duties of life, and 'formed to good morals.

'ART. VII. Let every one attend to his 'own buſineſs, and to the duties of his office: 'they will be then better diſcharged.

'ART. VIII. Let all religious ſects be care-'fully extirpated as ſoon as they ſpring up; it 'might be too late afterwards.

'ART. IX. Let the terror of the penal laws 'eſtabliſhed by ſovereign authority be often 'held up to the people.—Rude and untractable 'minds can be reſtrained by fear only.

* This concluſion is equally ſimple and trivial. It points out to us both the motive of the ordinance, and what will reſult from putting it in practice.

'ART.

'ART. X. Endeavour to acquire a perfect 'knowledge of the rules of civility and politeneſs: theſe tend to maintain concord.

'ART. XI. Let the education of children, 'and of younger ſons, be the principal object 'of your attention *.

'ART. XII. Avoid ſlander, and abſtain from 'malicious accuſations.

'ART. XIII. Conceal none of thoſe criminals who, on account of their crimes, have 'been baniſhed from ſociety, and condemned 'to a wandering life: by concealing them, you 'become their accomplices.

'XIV. Be punctual in paying the duties 'and taxes impoſed by the prince: this will 'free you from the oppreſſion of thoſe who 'collect them, and from vexatious law-ſuits †.

* This article reminds us, that in China, as in ſome of the provinces of France, the rights of a younger ſon are much more circumſcribed than thoſe of the eldeſt, though the former may be far ſuperior in point of abilities and merit.

† It appears, that the officers appointed by the Chineſe government to collect the taxes are guilty of acts of oppreſſion, as well as thoſe of other countries: but the chief of this vaſt empire thinks it is much eaſier for the people to pay what is juſtly due, than for him to prevent ſuch abuſes.

'ART. XV. Be careful to act in concert 'with the magiſtrates of the diſtrict to which 'you belong, and to ſecond their efforts in diſ- 'charging the duties of their office: by theſe 'means, they will be enabled to detect the 'guilty, and to prevent robbery and theft.

'ART. XVI. Reſtrain every ſudden emo- 'tion of paſſion; and you will avoid many 'dangers.'

It is evident, from the manner in which theſe ordinances are delivered, that the ſovereigns of China give even to their laws and regulations the form of maxims and precepts. Every law among us is preceded by a preamble, ſetting forth the reaſon of enacting it; but in China the law always precedes the explanation of the motive.

Ceremonies do not form, in civil matters, the whole code of the Chineſe laws: it is always and every where neceſſary that zeal ſhould be aſſiſted by the hand of power. Laws, therefore, reſpecting many important objects of internal government have been iſſued, at different periods, from the throne.

Thoſe which concern marriage are very extenſive. A Chineſe can have only one lawful wife; and it is even neceſſary that her rank and

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age ſhould be nearly equal to his own; but he is permitted to have ſeveral concubines, whom he may receive into his houſe, without any formality whatever. He muſt, however, firſt pay to their parents a certain ſum of money, and enter into a written engagement to treat their daughters well.

Theſe wives of the ſecond rank are totally dependant on the lawful ſpouſe: they are (or, at leaſt, ought to be) always obedient to her orders. Their children are conſidered as hers; they addreſs her as mother, and can give this title to her only. After her death, they are obliged to wear mourning for three years, to abſent themſelves from public examinations, and to reſign their governments and offices. The death of their natural mother would not ſubject them to the obſervance of any of theſe regulations.

A widower, or a widow, may enter a ſecond time into the matrimonial ſtate; but equality of age and rank are then no longer neceſſary conditions. The new huſband may chooſe from among his concubines whomſoever he pleaſes to be his lawful wife; and, in all caſes, this new marriage requires very few formalities.

A widow who has children becomes abſolute miſtreſs of herſelf: her parents can neither compel her to remain in a ſtate of widowhood, nor to enter again into that of marriage.

Widows of moderate rank do not enjoy the ſame privilege when they have no male children. The parents of their firſt huſband can place them in marriage, without their conſent, and even without their knowledge. They are authoriſed by the law, to diſpoſe of them in this manner, in order that they may indemnify themſelves, in part, for the money they have coſt their former huſbands. This may be properly called, a power of ſelling them: however, if they are left big with child, this traffic is ſuſpended; and it cannot take place if they bring forth a ſon.

To this law there are two exceptions: the firſt is when the parents of the widow aſſign her a proper maintenance, and reimburſe thoſe of the deceaſed huſband; the other is when the widow embraces a religious life, and becomes a bonzeſſe.

Divorces are granted in China, as they were among all ancient nations, but with leſs facility, and only in certain caſes; ſuch as, of adultery, mutual diſlike, incompatability of tempers and

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diſpoſitions, indiſcretion, jealouſy, abſolute diſobedience, ſterility, or of hereditary and infectious diſeaſes.

No huſband can ſend away or ſell his wife, until a divorce has been legally obtained and ſanctioned by authority. If this regulation is not ſtrictly obſerved, the buyer and ſeller become equally culpable.

If a wife, who is acknowledged as lawful, withdraws privately from her family, the huſband immediately ſues; ſentence is pronounced, and he may ſell the fugitive, who then ceaſes to be his wife, and becomes his ſlave.

The law protects alſo every wife who is abandoned by her huſband. If he abſents himſelf for three years, ſhe is at liberty to lay her caſe before the mandarins, who can authoriſe her to take another huſband. Were ſhe to anticipate their conſent, ſhe would be expoſed to the moſt rigorous puniſhment.

The law forbids marriage in certain circumſtances, or declares it null if the parties have entered into that ſtate contrary to what it preſcribes. The following are the caſes in which marriage is illegal.

Firſt, If a young woman has been betrothed to a young man, and if preſents have been given

given and received by the parents of the intended huſband and wife, that young woman can have no other huſband.

Secondly, If, in the room of a beautiful young woman ſhewn to the female confidant whoſe buſineſs it is to make up the match, another be ſubſtituted of a diſagreeable figure; or if the daughter of a free man marry his ſlave; or, laſtly, if any one give his ſlave to a free woman, and perſuade her parents that he is his ſon or relation, the marriage is null and void; and all thoſe who have had any ſhare in carrying on the fraud are ſeverely puniſhed.

Thirdly, Every mandarin of letters is forbid to form an alliance with any family reſiding in that province or city of which he may be governor. The marriage is not valid if he treſpaſſes againſt this law; and he himſelf, beſides, is condemned to be ſeverely baſtinaded.

Fourthly, It is unlawful for any Chineſe youth to enter into the ſtate of marriage while he wears mourning either for a father or mother. If promiſes have been made prior to the death of his parent, every engagement ceaſes upon that event, and the young man is obliged to give information of it to the parents of his intended bride. The parents, however, are not

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on that account entirely freed from their promiſes. After the uſual time of mourning is expired, they are obliged to write to the young man, to remind him of his engagement; but the young woman is at liberty to give a denial, in caſe he does not perſiſt.

Marriage is alſo ſuſpended when a family experiences any ſevere misfortune: it would be even ſufficient, were a near relation thrown into priſon; but this regulation may be ſet aſide, provided he gives his conſent.

Fifthly, Two brothers cannot eſpouſe two ſiſters; a widower is not at liberty to marry his ſon with the daughter of the widow whom he eſpouſes, nor is a man permitted to marry any of his own relations, however diſtant the degrees of conſanguinity may be between them.

This political regulation is much more neceſſary in an empire abounding with ſuch an immenſe number of inhabitants as China, than in any other country; and every where elſe it ought to be conſidered as a very wiſe inſtitution.

Every father of a family is reſponſible for the conduct of his children: he is even accountable for that of his domeſtics. All thoſe faults are imputed to him which it was his duty

duty to prevent.—A wiſe law, eſpecially in China, where fathers and maſters exerciſe ſo great authority over their children and ſlaves.

No mother in China has the right of making a will. Adoption is authoriſed by the law. The adopted child immediately enters into all the rights of a lawful ſon; he aſſumes the name of the perſon who has adopted him; he wears mourning, if he happens to die; he becomes his heir; and he has a ſhare of his money and effects, if any are left, as well as the reſt of his children: a right only is reſerved to the father of making a few diſpoſitions in their favour.

Every child, whether adopted or not, ſucceeds to the eſtate of his father, but not to his dignity or titles. It is the emperor alone who can continue or confer them; and, even then, he muſt reſign them when he attains to the age of ſeventy; but this is conſidered to be rather an advice than a law.

Every father has the right of ſelling his ſon, 'provided,' ſays the law, 'that the ſon has a 'right to ſell himſelf; for he ought not to have 'more power over his own perſon than his 'father.'

Cuſtom has rectified this law among citizens of the higher and middling claſſes. The ſale of

children is at preſent rather tolerated than permitted among people of inferior rank; and all are forbid, under pain of puniſhment, to ſell them to comedians, or to thoſe who are contemned on account of the meanneſs of their ſtations, or the profligacy of their lives.

A ſon is always a minor during the life of his father. The latter is abſolute maſter of whatever he has inherited from his anceſtors, or acquired by his own induſtry. A ſon is liable for the debts contracted by his father: the law excepts thoſe of gaming.

A father's latter will cannot be ſet aſide: no error in the form is ſufficient to invalidate it.

Slavery is authoriſed in China; but the power of the maſter is entirely confined to what concerns his ſervice. He would be puniſhed with death, were it proved, that he had taken advantage of his power, to debauch the wife of his ſlave.

No huſbandman can be haraſſed for the payment of taxes, after he has begun to till the earth; that is to ſay, from about the middle of ſpring, to the beginning of harveſt.

Such are, in general, the eſtabliſhed laws in China, relative to civil affairs. With regard to certain temporary edicts iſſued by different emperors,

perors, we ſhall mention one of the moſt celebrated, which we ſhall tranſcribe from Father du Halde. The reader may thence acquire ſome idea of the form and ſtyle uſed in theſe kinds of writing. What follows was publiſhed by *Hoei-tchang*, or *Tſong*, one of the ancient emperors of the dynaſty of *Tang*:

'Under our three famous dynaſties, no men-
'tion was ever made of the name of *Foë*: it is
'ſince the dynaſties of the *Han* and of the *Hoë*,
'that this ſect, who introduced ſtatues, have
'begun to ſpread in China. Since that time,
'foreign cuſtoms have been inſenſibly eſta-
'bliſhed; and no proper precaution has been
'taken to prevent them. Their influence
'daily acquires freſh vigour; the people are
'unfortunately infected by them; and the ſtate
'ſuffers. At the two courts, in all cities, and
'on every mountain, nothing is to be ſeen but
'bonzes of both ſexes. The number and mag-
'nificence of their *bonzeries* increaſe every day;
'artiſts without number are employed in mak-
'ing them ſtatues of different materials; great
'quantities of gold are waſted in ornamenting
'them; and many of the people, forgetting
'that duty which they owe to their prince and
'their parents, enliſt themſelves under the

'banner of a ſuperior bonze. There are even 'ſome profligates who abandon their wives 'and children, and ſeek among the bonzes 'an aſylum againſt the laws. Can any thing 'have a more pernicious tendency? Our an-'ceſtors held it as a maxim, that, if there was 'a man who did not labour, or a woman who 'did not employ her time in manufacturing 'ſilk, ſome one in the ſtate ſhould reſent it.— 'What muſt be done, then, at preſent, when 'an infinite number of bonzes, and people of 'different deſcriptions, both male and fe-'male, feed and clothe themſelves with the in-'duſtry of others, and employ workmen to 'build ſuperb edifices every where around, and 'to ornament them at a great expence? Muſt 'we ſeek for any other cauſe of the exhauſted 'ſtate in which the empire was, under the four 'dynaſties of *Tſin*, *Song*, *Tſé* and *Leang*, and of 'the deception which prevailed at that time?

'With regard to our dynaſty of *Tang*, the 'princes who founded it, after having ſucceſs-'fully exerted the force of their arms to reſtore 'to the ſtate its ancient tranquillity, they em-'ployed themſelves in regulating it by wiſe 'and ſalutary laws: to accompliſh which end, 'inſtead of borrowing any thing from this

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'corrupted foreign ſect, from the firſt of thoſe
'years named *tchin-koan*, *Tai-tſong* ſet his face
'againſt it; but he acted with too much mo-
'deration; and the evil has ſtill increaſed.
'As for me, after having read and conſidered
'every repreſentation made upon this point,
'and after having maturely deliberated with
'wiſe and prudent men, my reſolution is fixed.
'It is an evil; and it muſt be remedied. The
'moſt intelligent of my officers in the pro-
'vinces earneſtly preſs me to begin the work of
'reformation. According to them, it will dry
'up the ſource of thoſe errors which have
'inundated the empire; it will be a mean of
're-eſtabliſhing the government of our an-
'ceſtors, prove a public benefit, and ſave the
'lives of the people. After this, how can I
'neglect it?

'*I therefore order and command*, in the firſt
'place, thoſe four thouſand ſix hundred
'bonzeries which are diſperſed every where
'throughout the empire, to be abſolutely de-
'ſtroyed, and the bonzes and bonzeſſes * who
'inhabit them, and who amount, by enu-
'meration, to twenty-ſix *ouan* †, to return to

* There were bonzeries for both ſexes.

† *Ouan* ſignifies ten thouſand.

'ſociety,

'ſociety, and pay their contingent ſhare of the 'ordinary taxes.

'Secondly, that forty thouſand other bonze-'ries of inferior note, which are ſcattered 'throughout the country, be alſo deſtroyed; 'that their revenues, which amount to ſeveral 'ouan of *Tſing**, be annexed to our domain; 'and that fifteen *ouan* of ſlaves, whom the 'bonzes held in ſubjection, be enrolled by the 'magiſtrates, and accounted free people. With 'regard to foreign bonzes, whether of the *Tai-'tſin*†, or the *Mou-hou-pa*, who have come hither 'to propagate the religious tenets obſerved in 'their reſpective kingdoms, and who amount 'to about three thouſand, my command is, that 'they return to their duty, as members of 'ſociety, in order that the manners and cuſtoms 'of our empire may not be contaminated. 'Alas! we have long delayed to put things on 'their ancient footing. Why ſhould we defer 'it any longer? We are firmly reſolved and

* A Chineſe piece of money, which is equal in value to the tenth part of an ounce of ſilver.

† Father du Halde thinks that *Ta-tſin* is Paleſtine, and that by the *Mou-hou-pa* are meant the Chriſtians; but he could not venture to decide, whether they were Greeks or Neſtorians.

'bent upon it: on ſight, therefore, of this or-
'dinance, let our reſolves be put in immediate
'execution.—*Such is our will.*'

This will had its effect. Few bonzeries were left in the whole extent of China: one large one only was preſerved at the northern, and another at the ſouthern court, and one in each of the governments. Thirty bonzes were allowed to reſide in each of the large ones: the ſmaller had a fewer number.

CHAP. VII.

PENAL LAWS, AND PROCEDURE IN CRIMINAL MATTERS.

NO laws can be more ſevere than the penal laws of the Chineſe, if we believe ſome of our writers, who ſeem to be little acquainted with China. How is it poſſible, that a people naturally mild, ſhould ever invent them? Without doubt, an averſion to crimes might ſuggeſt them to legiſlators. When *Draco*, the firſt lawgiver of Athens, was aſked, why he

he ordained the puniſhment of death for the moſt trivial faults—'It is,' ſaid he, 'becauſe 'the leaſt appear to me worthy of death; and 'I have not been able to diſcover any other 'puniſhment for the greateſt.' The ſeverity of his laws was mitigated by *Solon*; but thoſe of the Chineſe have no occaſion for mitigation.

Theſe laws are ſo combined, that no fault eſcapes puniſhment; and the chaſtiſement never exceeds the delinquency. Some crimes are puniſhed capitally in France, which in China are accounted deſerving only of a ſlight correction.

The mode of procedure in criminal caſes among the Chineſe is perhaps the moſt perfect of all others. Its ſlowneſs becomes the ſafeguard of thoſe who are unjuſtly accuſed; and criminals gain nothing, ſince time unveils the truth, which muſt always be unfavourable to the guilty.

Every perſon accuſed is examined by five or ſix tribunals; each of them examines the proceſs; and their inquiries are not only directed againſt the accuſed, but alſo againſt the accuſer and the witneſſes—a ſpecies of precaution equally laudable and neceſſary, which however is practiſed no where but in China.

It is true, that the accuſed remains in priſon till the proceſs is finiſhed: but the Chineſe priſons are not horrible dungeons, diſguſting with filth and obſcurity, like thoſe of ſo many other nations: they are ſpacious, and have even a certain degree of convenience.

One of the mandarins is obliged to inſpect them frequently; and this he does with the greater punctuality, as he muſt anſwer for thoſe who are ſick. He is obliged to ſee them properly treated, to ſend for phyſicians, and to ſupply them with remedies at the emperor's expence. If one of theſe ſick perſons dies, he muſt inform the emperor, who often orders ſome of the higher mandarins to examine, whether the inſpecting mandarin has faithfully diſcharged his duty.

The difference of the Chineſe puniſhments is regulated by the different degrees of delinquency. One law, no doubt, will appear exceedingly ſevere and rigorous: it inflicts the puniſhment of death on thoſe who uſe pearls.

The ſlighteſt of all their puniſhments is the *baſtinado*, which is only uſed for chaſtiſing thoſe who have been guilty of very trivial faults. The criminality of the offender determines the number of blows which he muſt receive; but

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the loweſt number is twenty: the puniſhment is then conſidered only as a ſimple paternal correction, and as having nothing infamous attached to it. The emperor even orders it to be inflicted upon ſome of his courtiers; but this, however, does not prevent them from being afterwards received into favour, nor from being as much reſpected as before.

The baton, or *pan-tſée*, uſed for this puniſhment, is a piece of bamboo, a little flatted, broad at the bottom, and poliſhed at the upper extremity, in order that it may be more eaſily managed with the hand. Every mandarin may uſe it at pleaſure, in certain caſes, either when any one forgets to ſalute him, or when he adminiſters public juſtice. On ſuch occaſions, he ſits gravely behind a table, upon which is placed a bag filled with ſmall ſticks, while a number of petty officers ſtand round him, each furniſhed with ſome of theſe *pan-tſées*, and waiting only for his ſignal to make uſe of them. The mandarin takes from the bag one of thoſe little ſticks which it contains, and throws it into the hall of audience. The culprit is then ſeized, and ſtretched out, with his belly towards the ground; his breeches are pulled down to his heels, and an athletic do-

meſtic applies five ſmart blows of his *pan-tſée*; another ſucceeds, and beſtows five more, if the mandarin draws another ſmall baton from the bag, and thus, by gradation, until the judge is pleaſed to make no more ſignals. But this is not all: the criminal who has undergone this chaſtiſement muſt throw himſelf on his knees before the judge, incline his body three times to the earth, and thank him for the care which he takes of his education.

The puniſhment of the wooden collar is alſo uſed in China; but the criminal is not attached to it: he carries it with him. This wooden collar, which the Portugueſe call the *cangue*, is compoſed of two pieces of wood, hollowed out in the middle, which, when put together, leave ſufficient room for the neck of a man or woman. They are laid upon the ſhoulders of the criminal, and joined cloſely together, in ſuch a manner, that he can neither ſee his feet, nor put his hands to his mouth; he is incapable of eating without the aſſiſtance of another, and is obliged to carry his diſagreeable burden both night and day. It generally weighs from fifty to ſixty pounds; but there are ſome which weigh two hundred. The weight is regulated

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according to the degree and nature of the crime.

The duration of this puniſhment for robbery, for having broken the peace, or diſturbed a family, or for being a notorious gambler, is generally three months. The criminal is not at liberty to take ſhelter in his own houſe: he is ſtationed, for a certain ſpace of time, either in ſome public ſquare, at the gate of a city or temple, or even of the tribunal in which he was condemned. When the term of his puniſhment is expired, he is again brought before the mandarin, who exhorts him in a friendly manner to amend, frees him from the *cangue*, and diſcharges him, after he has received twenty ſound blows.

Other crimes, of an inferior nature to homicide, are puniſhed either by baniſhment, which is often for life, if the criminals be ſent into Tartary; or by condemning them to drag the royal barks for three years; or to have their cheeks marked with a hot iron. The ſign which reſults from this operation indicates the nature of their tranſgreſſion: they cannot appear in public, without being detected and immediately known for what they are.

Robbery between relations is more ſeverely puniſhed than if it had been committed on a ſtranger.

The moſt atrocious robbery among the Chineſe is when younger brothers, or nephews, appropriate to themſelves, before-hand, any part of a ſucceſſion in which they have a right to ſhare with their elder brothers or uncles.

Whoever informs againſt his father or mother, grandfather or grandmother, uncle or eldeſt brother, is condemned to receive an hundred blows of the *pan-tſée*, and to be baniſhed for three years, even although the accuſation may be juſt: if it be falſe, he is ſtrangled.

All criminal intercourſe between relations of different ſexes is puniſhed, and in proportion to the degrees of conſanguinity between them.

The ſon or grandſon who is deficient in his duty to his father or mother, grandfather or grandmother, is condemned by the law to receive an hundred blows of the *pan-tſée*; if he gives them abuſive language, he is ſtrangled; if he lifts his hand againſt them, he is beheaded; and if he wounds or maims them, his fleſh is torn from his bones with red-hot pincers, and he is cut into a thouſand pieces.

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If a younger brother abuſes his elder, he is condemned by the law to receive an hundred blows of the *pan-tſée*. If he dares to ſtrike him, he is condemned to exile.

The burying-place of every family is ſacred, unalienable, and in no caſe can be ſeized. It is forbidden under pain of death to cut the trees growing upon it, except when they are decayed; and even then, not until a mandarin has inſpected them, and atteſted their condition. Whoever carries away from any of theſe burying places the ſmalleſt of their ornaments, is purſued, and puniſhed as if guilty of ſacrilege.

Homicide is puniſhed with death. The man, who in an accidental quarrel happens to kill his adverſary, is ſtrangled without remiſſion; but the gallows is unknown in China. A rope about ſix or ſeven feet in length, with a running nooſe, is thrown over the criminal's head; a couple of domeſtics belonging to the tribunal pull it ſtrongly in different directions, then on a ſudden quit it; a few moments after they give a ſecond pull, which generally finiſhes the buſineſs: a third is ſeldom neceſſary.

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In certain cantons of China, the ſame operation is performed with a kind of bow. The criminal is placed on his knees; the ſtring of the inſtrument is then put round his neck, which being ſtrongly compreſſed by the elaſticity of the bow, he is inſtantly ſtrangled when the executioner gives it a ſmart pull towards him.

Beheading, which among us is not accounted diſhonourable, is conſidered by the Chineſe as the moſt diſgraceful of all puniſhments. It is reſerved for deſperate aſſaſſins only, or for thoſe who commit ſome crime equally atrocious as murder. The Chineſe aſſign the following reaſon why this puniſhment is the moſt ignominious of all. 'The 'head,' ſay they, 'is the nobleſt part of man; 'and if he loſes it when he expires, his body 'is not preſerved in that intire ſtate in which 'it was when he received it from his parents. 'This reflection is agreeable to the manners of 'theſe people, and conſiſtent with that kind of 'homage which they pay to their parents.'

To be cut in a thouſand pieces.—This is a kind of puniſhment, which was never known but in China. It is deſtined for ſtate criminals or rebellious ſubjects. After the criminal is tied

tied to a poſt, the executioner ſcalps the ſkin from his head, and pulls it over his eyes; he afterwards tears the fleſh from different parts of his body, and never quits this horrid labour, until fatigue renders him unable to proceed. He then abandons what remains of the body to the ferocity of the people, who finiſh what he has left undone.

Some ſovereigns have cauſed this puniſhment to be executed with the utmoſt rigour; by others it has been mitigated. The law itſelf does not extend its ſeverity ſo far; it orders, and without doubt it is ſufficient, that the criminal's belly be opened, that his body be cut into ſeveral pieces, and thrown either into ſome river, or into a ditch, which ſerves as a common burying place for great criminals.

Much has been written in France, and with great ability, againſt the torturing of criminals, either in the *common* or *extraordinary* manner. The firſt is happily ſuppreſſed, the ſecond ſtill ſubſiſts; but they are both practiſed in China. Even the ordinary torture there is extremely ſevere; it is applied on the feet and hands. For the feet an inſtrument is uſed, which conſiſts of three croſs pieces of wood.

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That in the middle is fixed, the two others turn, and are moveable. The feet of the criminal are put into this machine, which ſqueezes them ſo cloſely, that the ancle-bones become flat. The torture applied to the hands appears to be leſs painful. Small pieces of wood are placed diagonally between the fingers of the culprit; his fingers are then firmly tied with cords, and he is ſuffered to remain for a certain time in that painful ſituation.

The extraordinary torture is terrible; it conſiſts in making ſmall gaſhes in the body of the criminal, and tearing off his ſkin in the form of thongs: but this puniſhment is never uſed, except where great crimes have been committed, ſuch as treaſon, or when the criminal's guilt has been clearly proved, and it is found neceſſary to compel him to diſcover his accomplices.

Thoſe who read the hiſtory of China, will be apt to fall into certain miſtakes reſpecting the penal laws of that nation. Some of its ſovereigns have indulged themſelves in gratifying ſanguinary caprices, which were not authorized by the laws, and which have often been confounded with them; but theſe princes are even yet ranked among the number of tyrants,

rants, and their names are ſtill abhorred and deteſted throughout the whole empire. The Chineſe, in their criminal procedure, have a great advantage over all other nations: it is almoſt impoſſible that an innocent man ſhould ever become a victim by a falſe accuſation: in ſuch caſes the accuſer and witneſſes are expoſed to too much danger. The ſlowneſs of the proceſs, and the numberleſs reviſions it undergoes, are another ſafeguard for the accuſed. In ſhort, no ſentence of death is ever put in execution, until it has been approved and confirmed by the emperor. A fair copy of the whole proceſs is laid before him; a number of other copies are alſo made out both in the Chineſe and Tartar languages, which the emperor ſubmits to the examination of a like number of doctors, either Tartars or Chineſe.

Such is the care employed by the maſter of more than two hundred millions of ſubjects, in order that he may not run the riſque of loſing even one of them without neceſſity. When the crime is of great enormity, and clearly proved, the emperor writes with his own hand at the bottom of the ſentence, 'When you receive this order, let it be exe-

'cuted without delay.' In caſes where the crime, though puniſhable by death according to law, is ranked only in the ordinary claſs, the emperor writes at the bottom of the ſentence, 'Let the criminal be detained in priſon, 'and executed in autumn.' Criminals are generally executed in that ſeaſon, and all on the ſame day. The emperor never writes an order for any execution until he has prepared himſelf by faſting.

This monarch, like all other ſovereign princes, has the power of pardoning; but for the ſake of maintaining good order in ſociety, he very ſeldom uſes this prerogative. The only exceptions are in favour of the ſon of a widow, who has not again entered into the married ſtate; of the heir of an ancient family; of the deſcendants of great men, or of citizens, who have deſerved well of their country; and laſtly of the ſons or grandſons of a mandarin, who has become illuſtrious, and diſtinguiſhed himſelf by faithfully diſcharging the duties of his office. Neither a man who has attained to a great age, nor a child, can be cited before any tribunal. The ſon of a father and mother, who are both very aged, is pardoned, when his pardon does not

hurt private property, or the public repoſe; and if the ſons of ſuch a father and mother be all guilty, or accomplices in the ſame crime, the youngeſt is pardoned in order that he may comfort and aſſiſt the authors of his exiſtence.

There is nothing uſeleſs or arbitrary in the criminal procedure of the Chineſe. The accuſed are always accounted innocent until they are convicted and condemned; and even then, they are allowed every indulgence which can alleviate the miſery of their ſituation. Liberty excepted, they are ſcarcely deprived of any thing.

A jailor who exerciſes cruelty and oppreſſion towards any of his priſoners; a ſubaltern judge who ſubjects a criminal to any reſtraints but thoſe authoriſed by law; a ſuperior judge who aſſumes to himſelf a power of adding to the rigour and ſeverity of the law, are all puniſhed, and their ſlighteſt puniſhment always is to be depoſed.

The near relation of an accuſed perſon acknowledged to be guilty, is permitted to put himſelf in his place, and to undergo the puniſhment inflicted by the law, provided however that the chaſtiſement be ſlight, and the accuſed his ancient friend. Father du Halde

cites

cites the example of a ſon, whoſe father was condemned to be baſtinadoed. The young man threw his arms around the body of his father, and with tears begged to be puniſhed in his ſtead. The mandarin, touched by the noble generoſity of the youth, pardoned the criminal: ſo highly reſpected is filial piety in China.

The ſons, grandſons, wife, and brothers of a Chineſe condemned to baniſhment, are allowed to follow him, and take up their reſidence with him. The relations of all perſons accuſed, whatever their crimes may be, are permitted to viſit them in priſon, and to give them every aſſiſtance in their power: they are even encouraged to do this, inſtead of being prevented.

The ability of a judge, who has been able to detect a criminal amidſt all his ſubterfuges to elude juſtice, is leſs eſteemed and admired than that of the judge, whoſe penetration has ſaved an innocent man, when every ſtratagem that calumny can invent, or malevolence ſuggeſt, has been employed to ruin him. The emperor himſelf ranks among the moſt honourable years of his reign, thoſe in which he has had feweſt occaſions to draw the ſword of juſtice.

CHAP.

CHAP. VIII.

INTERNAL POLICE OF THE CITIES OF CHINA.

A GREAT many things may be remarked in the government of China, which eſtabliſh ſome ſimilarity between it, and that of France. This ſimilarity may be perceived even in the internal police of their cities. Paris is divided into different quarters, ſo is every city in China. An officer or magiſtrate is appointed for each quarter, who has a certain number of houſes under his inſpection; he is anſwerable for every thing that paſſes in them contrary to good order; and if he neglects to make proper inquiry into any irregularity, or to inform the mandarin governor, he is ſubjected to the ſame puniſhment as thoſe who are refractory.

Every father of a family is an inſpector of a different kind. Each is obliged to anſwer for the conduct of his children and domeſtics; and for this reaſon, becauſe he has every kind of authority over them.

Neighbours are even obliged to anſwer for neighbours; they muſt give every help and aſſiſtance in their power to one another, in caſes of robbery and fire, eſpecially if theſe accidents happen in the night-time.

Every city is furniſhed with gates, and all the ſtreets are barricadoed as ſoon as night commences. Centinels are poſted at certain intervals, who ſtop all thoſe who walk abroad in the night-time, and a certain number of horſemen are generally ſtationed on the ramparts, who go the rounds for the ſame purpoſe. The citizen of diſtinction, the loweſt mechanic, and the malefactor, who hopes by favour of the darkneſs to elude their vigilance, and eſcape examination, are all arreſted without diſtinction. Seldom do people of any character, however low their rank may be, expoſe themſelves to the danger of falling into the hands of the police. *Night*, ſay the Chineſe magiſtrates, *is deſigned for repoſe, and the day for labour.*

Strict watch is kept in the day-time at every city to obſerve thoſe who enter: for this purpoſe, a ſtrong guard is poſted at each gate; the air, looks, and phyſiognomy of the paſſengers are carefully examined; if on being queſtioned their

their accent betrays them, and diſcovers them to be ſtrangers, they are immediately carried before a mandarin: they are even often detained until the will of the governor be known.

This precaution is founded on an ancient maxim of the Chineſe, not to admit ſtrangers among them. They ſuppoſe that in proceſs of time, an alteration of manners, cuſtoms, and ceremonies might reſult from ſuch an intercourſe, and give birth to quarrels, party diſputes, and ſedition, and at length overturn the conſtitution.

We have already ſaid, that murder is puniſhed with death in China, even when it happens in conſequence of a ſudden quarrel; but rencounters of this kind are ſeldom attended with a fatal iſſue, eſpecially among the lower claſſes of people. When two champions are deſirous of coming to blows to revenge an inſult, each throws aſide the ſtick, or whatever other weapon he may have in his hand, and they decide the quarrel with their fiſts only; but they oftener go before a mandarin, and beg him to ſettle their diſpute. The magiſtrate hears them with much gravity, and after having examined into the merits of the caſe,

orders the moſt culpable to receive a ſound baſtinading, and ſometimes even both.

None but military people are permitted to wear arms in public; and this privilege is extended even to them only during actual war: at other times they muſt appear like plain citizens, except when they attend a review, mount guard, or accompany a mandarin. This has been at all times a prevailing cuſtom among eaſtern nations, and ſtill ſubſiſts among the Turks. Proſtitutes are not ſuffered to remain within the walls of any city, but they may reſide in the ſuburbs, provided they do not keep a houſe of their own. On the other hand ſome individual is expreſsly authoriſed to afford them lodging; he muſt watch over and obſerve their conduct; and if there ariſes any noiſe or quarrel in his houſe, he alone is reſponſible, and puniſhed for it.

Every city of China, and ſometimes even an ordinary town, enjoys the advantage of an eſtabliſhment which has been introduced only of late years into Paris. It is an office called by the Chineſe *Tang-pou*, and anſwers to our *Mont de Piété*: its regulations are almoſt the ſame, and money may be immediately borrowed there upon pledges. No preliminaries

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are neceſſary, the tranſaction is concealed as an inviolable ſecret, and the borrower may remain unknown. If he chooſes to tell his name, it is written down; if he does not, no further queſtions are aſked him. Thoſe who belong to this office are contented with taking an exact deſcription, when the caſe requires it, of the figure of the perſon, that they may be able in any event to give an account to the police. They even carry their precaution ſo far as to employ people, who follow and watch the borrower, when they have received pledges from him which appear to be unſuitable to his rank, or of greater value than he might be ſuppoſed able to purchaſe; but unleſs connivance be proved, the office never ſuſtains any loſs.

The uſual intereſt of money in China is thirty per cent. which proves that coin is very ſcarce in that country. At this rate money may be borrowed at the *Tang-pou*. Every pledge is marked with a number when left at the office, and the office muſt be anſwerable for it; but it becomes its property the very day, even after the term mentioned in the note of agreement is expired. The remaining conditions have ſuch a perfect reſemblance to thoſe

of our *Mont de Piété*, that it would be ſuperfluous to mention them here.

Gaming and every diverſion that tends to promote or encourage idleneſs, is abſolutely forbidden to young people; the whole of their time almoſt is employed in ſtudy. Such a mode of education, attended with great reſtraint, would no doubt appear highly diſguſting to our youth in Europe; but in a country where merit, and merit alone conducts to dignity and honour, and where ignorance is neglected and deſpiſed, encouragement overcomes diſguſt, and no application is conſidered as a hardſhip.

CHAP. IX.

GENERAL POLICE.

THE ſecurity of travellers, and an eaſy mode of conveyance for paſſengers and merchandiſe of every kind, are objects to which particular attention ſeems to have been paid by adminiſtration in China. The manner

ner in which the public roads are managed greatly contributes to the former.

Theſe roads are in general very broad; they are paved in all the ſouthern provinces, and in ſome of the northern; but when that is the caſe, neither horſes nor carriages paſs along them. Valleys have been filled up, and paſſages have been cut through rocks and mountains, in order to make commodious highways, and to preſerve them as nearly as poſſible on a level. They are generally bordered with very lofty trees, and ſometimes with walls eight or ten feet in height, to prevent travellers from entering into the fields. Openings are left in them at certain intervals, which give a paſſage into croſs roads, that conduct to different villages. On all the great roads covered ſeats are erected at proper diſtances, where the traveller may ſhelter himſelf from the inclemency of winter, or the exceſſive heats of ſummer. Temples and pagods are alſo frequently to be met with, to which admittance is always granted in the day-time, though often refuſed in the night. The mandarins only have the right of reſting in them as long as they think proper. They are received with every mark of diſtinction, ſerved with

attention, and are lodged with their whole retinue.

There is no want of inns on the principal highways, and even on the croſs roads. The former are very ſpacious, but they are badly ſupplied with proviſions; people are even obliged to carry beds with them, or to ſleep on a plain mat. Government requires of thoſe who inhabit them, to give lodging only to whoever aſks and pays for it.

Adminiſtration has been at great pains to publiſh an itinerary of the whole Chineſe empire. This book, which is a directory for all travellers, comprehends every road and canal from the city of Pe-king, to the remoteſt extremities of China. When a mandarin, or any other officer, makes a journey by order of the emperor, he is lodged and attended at the ſovereign's expence.

On all the great roads of this vaſt empire towers may be ſeen, on the tops of which watch-boxes are conſtructed for the convenience of centinels, and flag-ſtaffs raiſed in order that they may make certain ſignals in caſe of any alarm. Theſe towers, which are ſquare, and generally built of brick, ſeldom exceed

exceed twelve feet in height.* They however have battlements when they are built upon any of the roads which conduct to court, and they are alſo provided with very large bells of caſt iron.

The law requires that theſe towers ſhould be erected at the diſtance of five *lys* from one another: there muſt be alſo alternately a large and a ſmall, and the latter muſt be defended by a ſtrong guard-houſe. Five *lys* are equal to half a French league; we may therefore eaſily perceive that the roads in China are well guarded, and that robbers cannot long commit their depredations with impunity.

Poſt-offices have been eſtabliſhed in China, but they are not public: the couriers of the

* Theſe towers are mentioned by Mr. Bell. 'Upon 'the road from *Siang-fou*, a populous city,' ſays this traveller, 'we met with many turrets called poſt-houſes, 'erected at certain diſtances one from another, with a flag-'ſtaff, on which is hoiſted the imperial pendant. Theſe 'places are guarded by ſoldiers, who run from one poſt to 'another with great ſpeed, carrying letters which concern 'the emperor. The turrets are in ſight of one another, 'and by ſignals they can convey intelligence of any re-'markable event. By theſe means the court is informed 'in the ſpeedieſt manner of whatever diſturbance may 'happen in the moſt remote part of the empire.'

empire

empire, and officers charged with diſpatches from court alone, have a right to uſe them. The latter are always attended by a guard.

The advantage of a regular poſt excepted, conveyance of every kind is very eaſy in China, and travellers find no great difficulty in getting their baggage tranſported from one place to another. In every city there are great numbers of porters aſſociated under a common chief, who regulates all their engagements, and fixes the price of their labour; he receives their hire, and is reſponſible for every thing they carry. When porters are wanted, he furniſhes as many as may be neceſſary, and gives the ſame number of tickets to the traveller, who returns one to each porter, when they have conveyed their loads to the appointed place. Theſe tickets they carry back to their chief, who immediately pays them from the money he received in advance.

This eſtabliſhment is directed by the general police of the empire. On all the great roads the traveller finds in every city, from which he is about to depart, ſeveral offices of this kind, that have a ſettled correſpondence with the next through which he intends to purſue his route. Before his departure, he carries

carries to one of theſe offices a liſt of ſuch things as he is deſirous of getting tranſported, which is immediately inſcribed in a book; and if he has occaſion for two, three or four hundred porters, he may immediately find them. Every thing is weighed before the eyes of their chief, and their hire is five-pence per hundred weight for one day's carriage. An exact regiſter of every thing is kept in the office. The traveller pays the money in advance, after which he has no farther occaſion to give himſelf any trouble; on his arrival at the other city he finds his baggage at the correſponding office, where it is delivered to him with the moſt ſcrupulous fidelity.

It is the police alſo which regulates the cuſtom-houſes; becauſe in this empire every thing is managed on the emperor's account. The officers belonging to theſe cuſtom-houſes are perhaps the civileſt in the whole world: they have no concern with any claſs of people but merchants, whom they take care not to diſtreſs by rigorous exactions. Travellers are not ſtopt here as in other countries, until their baggage be examined, although the officers are authoriſed to do ſo; nor is the ſmalleſt fee required from them.

Duties

Duties are paid, either by the piece, or by the load: in the former caſe, credit is given to the merchant's book, and no further inquiry is made.

The viceroy of every province appoints a mandarin, in whom he can repoſe confidence, to inſpect the cuſtom-houſes of the whole diſtrict. Thoſe of the port of Canton, and of the ports of Fo-kien, are each managed by a diſtinct mandarin. The mandarins alſo have the care of the poſt-offices.

CHAP. X.

FINANCES.

THE firſt idea of the work, entitled, *La Dixme Royale*, or *Royal Tythe*, which is attributed to the Marſhal de Vauban, appears to have been taken from a practice which has long prevailed in China. The greater part of the taxes in that country are paid in commodities. Thoſe who breed ſilk-worms pay their taxes in ſilk, the huſbandmen in grain, and the gardeners in fruits, &c. This method

thod is ſimple and convenient, it lays no individual under the diſagreeable neceſſity of exchanging, perhaps with difficulty and at a diſadvantage, the productions of his farm or induſtry, for an arbitrary ſum of money, in order that he may carry part of it to the imperial treaſure. Such an exchange is always burdenſome to thoſe who pay taxes; but this inconvenience the Chineſe government endeavours to prevent.

The indulgence granted to the ſubject by this mode of impoſing taxes is nowiſe detrimental to the ſovereign. In every province there are numbers of people in the ſervice of government, either mandarins, officers, ſoldiers, or penſioners of different kinds. Theſe are furniſhed with every neceſſary both for food and clothing, ſo that the commodities collected as taxes, are almoſt all conſumed in thoſe provinces in which they are levied. If any thing remains, it is ſold for the behoof of the emperor, and the amount is depoſited in the imperial treaſure.

The taxes paid in money, for ſuch are neceſſary in every government, ariſe principally from the cuſtoms and from the ſale of ſalt, which belongs entirely to the emperor;

from the duties paid by veſſels on entering any of the ports, and from other impoſts on various branches of manufacture. Theſe excepted, the trader ſcarcely contributes any thing towards the exigencies of the ſtate, and the mechanic nothing at all. The weight of the permanent and perſonal taxes falls entirely on the huſbandman.

This burden is regulated in proportion to the extent of his lands, and to their fertility. The greateſt precautions have been taken that he may not be overcharged in the impoſing, nor haraſſed in the levying of the taxes. It is no difficult matter to aſſeſs the ſubject equally in China. The regiſtering of lands, ſo often, and to no purpoſe, projected in France, has been long practiſed in this empire, notwithſtanding its prodigious extent.

Excluſive of adminiſtration, the tribunal of finances preſides over the levying and impoſing of the taxes. This levying is ſimplified as much as it poſſibly can be. The duties levied from towns and villages are carried to cities of the third claſs; thence they are conducted to thoſe of the ſecond, and thence again to thoſe of the firſt, from which they are conveyed to the capital.

Beſides the conſumption in each diſtrict for diſcharging the ordinary expences of government, ſomething is left by way of reſerve to anſwer accidental demands, and to be ready in caſes of neceſſity. This ſum becomes gradually leſs from the capital to cities of the firſt, ſecond, and third claſs. A proper ſtatement of what is paid in the provinces, of what is reſerved in the different cities, or contained in the principal treaſuries of the empire, is ſubmitted to the examination of the grand tribunal of finances. This tribunal reviſes the whole, and keeps an exact account of what is conſumed, and of whatever ſurplus may be left.

The emperor's revenue amounts to more than a thouſand millions French money *. He might eaſily increaſe it by new impoſitions, but he ſeldom exerciſes this privilege. He conſiders it to be the principal glory of a prince, and in this he is ſupported by reaſon and humanity, to be ſparing of the property of his ſubjects, and to provide for the exigencies of the ſtate, if poſſible, without having recourſe to ſo diſagreeable an expedient.

* A thouſand millions French money are above forty-one millions ſterling.

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The annual expences of government are immenſe; but he is the ſole object of them, and can direct them as he thinks proper: every thing, in ſhort, depends upon him. Theſe expences, however, are regulated and combined in ſuch a manner, that they are never augmented but in caſes of the utmoſt neceſſity. It even happens, very often, that adminiſtration makes great ſavings every year. When this is the caſe, the ſurplus ſerves to increaſe the general treaſure of the empire, which prevents the impoſition of new taxes when war becomes unavoidable, or when unforeſeen calamities deſolate the empire.

A time was when China knew no other money than that formed of ſhells. The money at preſent conſiſts only of two kinds; one of ſilver, the other of copper. The latter is of a round figure, and about nine tenths of an inch in diameter. We muſt here obſerve, that the Chineſe inch contains only ten parts, and that, nevertheleſs, the Chineſe foot, compoſed only of ten inches, is longer, by an hundredth part, than ours. This piece of money has a ſmall ſquare hole in the middle, and is inſcribed with two Chineſe words on the one ſide, and with two Tartar words on the other.

With

With regard to ſilver pieces, they have no proper figure: their value is regulated by their weight only *. The Chineſe caſt their ſilver into large and ſmall plates, merely for the ſake of commerce; and they have it always in their power to make it paſs for its intrinſic value.

People have no right even to oppoſe the numerical value of a certain number of copper pieces to one piece of ſilver, in caſes of change. An ounce of ſilver, of the ſtandard of the empire, is ſometimes equivalent to a thouſand pieces of copper-coin, and ſometimes only to eight hundred. It is the intrinſic value of the different metals that ſolves the difficulty.

It is no leſs true, that the copper-money of the Chineſe has, as far as is poſſible, a value equal to what it repreſents; it may be ſold often for more, as copper, than it would paſs for in commerce. The emperor would loſe much by this coinage, were he not ſole proprietor of all

* For want of ſmall coin, a Chineſe carries always about him, beſides his ſcales and weights, a pair of ſciſſars, with which he cuts the ſilver-money in pieces, and either gives or receives ſuch pieces on buying goods. When a Chineſe wants to cut a piece of ſilver, he puts it between his ſciſſars, and knocks them againſt a ſtone till the pieces drop off.

the copper-mines contained in China; but this excluſive property occaſions a more certain and conſtant circulation of the coin.

The following is one of the ſecrets of the Chineſe government reſpecting coin. It is expreſsly forbidden to uſe copper-money in any manufacture in which it might be employed as plain copper; it is alſo forbidden to be ſold for the purpoſe of melting; but, if the price of copper has not fallen, the infraction of this law is not proſecuted to the utmoſt rigour. If, on the contrary, the value of unwrought copper exceeds that of copper in coin, a quantity is iſſued from the treaſury ſufficient to reſtore the equilibrium. 'The policy of government,' ſay the authors of the *New Memoirs concerning China*, 'is, never to ſuffer the value of copper 'to fall ſo low that profit might be made by 'counterfeiting the current coin, or to riſe ſo 'high that workmen might gain by melting it 'and employing it in manufactures.'

This precaution is founded on ſound policy, and can never want effect. Another attention of government is, to facilitate and render neceſſary a perpetual circulation of all the coin and ſilver in the empire. The means of effecting this conſiſt in preſerving an equilibrium between

between the proportional value of each; that is to ſay, that their intrinſic value may be ſo regulated, that the poſſeſſor of ſilver may not be afraid to exchange it for copper, nor the poſſeſſor of copper, to exchange it for ſilver, which muſt always happen when the circulation of both is equal. The method purſued by government to preſerve this equilibrium is as follows.—If it be the ſilver which has become ſcarce, they make all their payments, for ſome time, in ſilver; but if it be copper, they pay with copper only.

The Chineſe government does not think that gold or ſilver money can ever add to the richneſs of a ſtate. China contains many mines of gold and ſilver, and even of precious ſtones; but they are not permitted to be opened. Thoſe of iron, copper, tin and lead only are worked: their productions are judged neceſſary, or at leaſt uſeful.

The commerce of China is under the inſpection of the Tribunal of Finances, as ours is under that of certain miniſters appointed to conduct this part of government, which is ſo intimately connected with the reſt. But, with reſpect to commerce, the Chineſe entertain an opinion quite oppoſite to that of every nation

in Europe. Commerce, according to them, is uſeful only ſo far as it eaſes them of their ſuperfluities, and procures them neceſſaries: on this account, they conſider that even which they carry on at Canton, as prejudicial to the intereſts of the empire. *They take from us*, ſay they, *our ſilks, teas, and our porcelain; the price of theſe articles is raiſed through all the provinces; ſuch a trade, therefore, cannot be beneficial. The money brought us by Europeans, and the high-priced bawbles which accompany it, are mere ſuperfluities to ſuch a ſtate as ours. We have no occaſion for more bullion than what may be neceſſary to anſwer the exigencies of government, and to ſupply the relative wants of individuals.*

It was ſaid by *Kouan-tſe*, two thouſand years ago, that—'The money introduced by commerce does not enrich a kingdom in any 'other reſpect than as it is introduced by commerce. No commerce can be advantageous 'long, but that which conſiſts in a mutual exchange of things neceſſary or uſeful. That 'trade (whether carried on by barter, or money) 'which has for its object the importing of 'articles that tend to the gratification of pride, 'luxury or curioſity, always ſuppoſes the exiſtence of luxury: but luxury, which is an abun-

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'dance of ſuperfluities among certain claſſes of 'people, ſuppoſes the want of neceſſaries among 'a great many others. *The more horſes the rich 'put to their carriages, the greater will be the 'number of thoſe who go on foot; the larger and 'more magnificent their houſes are, ſo much the 'more confined and wretched muſt thoſe of the poor 'be; and the more their tables are covered with a 'variety of diſhes, the more muſt the number of thoſe 'increaſe who are reduced to the neceſſity of feed-'ing upon plain rice.* Men united by ſociety 'in a large and populous kingdom, can employ 'their induſtry, talents, œconomy and wiſdom 'to no better purpoſe, than to provide neceſ-'ſaries for all, and to procure convenience to 'ſome.'—We are almoſt tempted to believe, that the author of the *Social Contract* had read *Kouan-tſe*.

The only commerce which the Chineſe conſider as of any advantage, is that which they keep up with Tartary and Ruſſia*. It furniſhes them,

* The diſputes between the Ruſſians and Chineſe, concerning the limits of their reſpective empires, ſeem to have firſt paved the way for that commercial intercourſe which has ſubſiſted between them ſince the peace concluded in 1689. This treaty was ſigned on the 27th of Auguſt of the above year, under the reign of Ivan and Peter Alexiovitz.

them, by barter, with thoſe furs which are ſo neceſſary and ſo much uſed in all the northern pro-

vitz. The chief of the embaſſy on the part of Ruſſia was Golovin, governor of Siberia. Two Jeſuits, *Pereira* and *Gerbillon* (the former a native of Portugal, the latter of France), were deputed by the emperor of China; and the conferences were held in Latin, with a German in the Ruſſian ambaſſador's train, who was acquainted with that language. By this treaty, the Ruſſians loſt a large territory, beſides the navigation of the river Amoor, called by the Mantchew Tartars, *Saghalien-oula*; but, in return, they obtained, what they had long deſired, a regular and permanent trade with the Chineſe. The firſt intercourſe between Ruſſia and China commenced in the beginning of the ſeventeenth century, at which period a ſmall quantity of Chineſe merchandize was procured by ſome Ruſſian merchants from the Kalmuck Tartars. The rapid and profitable ſale of theſe commodities encouraged certain wayvodes of Siberia to attempt a direct and open communication with China. For this purpoſe, ſeveral perſons were at different times deputed to Pe-king; and, though they failed of obtaining the grant of a regular commerce, their attempts were, however, attended with ſome important conſequences. The general good reception which the agents met with, tempted the Ruſſian merchants to ſend occaſional traders to Pe-king. By theſe means, a faint connection was preſerved with that metropolis. The Chineſe learned the advantages ariſing from the Ruſſian trade, and were ſoon prepared for its ſubſequent eſtabliſhment. This commerce, carried on by intervals, was entirely ſuſpended by the hoſtilities on the river Amoor; but,

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provinces. It even appears, that the averſion of the Chineſe to trade with European nations is

after the treaty of 1689 (in which both ſides ſwore eternal peace, and prayed, that *the Lord, the Sovereign of All Things, might puniſh thoſe, by a ſudden death, who ſhould firſt think of rekindling the flames of war*), the Ruſſians engaged with uncommon alacrity in their favourite branch of traffic. The advantages ariſing from it were ſoon found to be ſo conſiderable, that Peter I. formed a deſign of ſtill farther enlarging it. For this purpoſe, in 1692, he diſpatched to Pe-king *Iſbrand Ides*, a native of the dutchy of Holſtein, then in his ſervice, who requeſted, and obtained, that the liberty of trading to China, which, by the late treaty, had been granted to individuals, might be extended to caravans.

After this arrangement, caravans went regularly from Ruſſia to Pe-king, where a caravanſary was allotted for their reception; and all their expences, during their continuance in that metropolis, were defrayed by the emperor of China. The right of ſending theſe caravans, and the profits ariſing from them, belonged to the crown of Ruſſia. In the mean time, private merchants continued, as before, to carry on a ſeparate trade with the Chineſe, not only at Pe-king, but alſo at the head quarters of the Moguls. The camp of theſe roving Tartars was generally ſtationed near the confluence of the Orhon and Toula, betwe n the ſouthern frontiers of Siberia and the Mogul deſert. A kind of annual fair was held at this ſpot, by the Ruſſian and Chineſe merchants, who brought their reſpective commodities for ſale. This rendezvous ſoon became a ſcene of riot and confuſion; and repeated complaints of the drunkenneſs and miſconduct of the Ruſſians were tranſmitted to the

is greatly leſſened. We have lately read in the public papers, that the reigning emperor has eſtabliſhed a commercial company at Canton.

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emperor of China. *Kang-hi*, exaſperated by theſe complaints, and by the frequent repreſentations of his ſubjects, threatened to expel the Ruſſians from his dominions, and to prohibit them from carrying on any commerce, either in China, or in the country of the Moguls. This circumſtance occaſioned another embaſſy to Pe-king, in the year 1719. Capt. Iſmailof, the embaſſador who was deputed to accommodate matters, ſucceeded in his negociation: he adjuſted every difficulty, to the ſatisfaction of both parties; and, on his departure, Laurence Lange was permitted to remain at Pe-king, for the purpoſe of ſuperintending the conduct of the Ruſſians. The reſidence of this gentleman in that metropolis was, however, but ſhort; for he was ſoon after compelled by the Chineſe to return. His diſmiſſion was owing partly to a ſudden caprice of that ſuſpicious people, and partly to a miſunderſtanding between the two courts, reſpecting ſome Mogul tribes who bordered upon Siberia. Theſe tribes had thrown themſelves under the protection of Ruſſia, and were demanded by the Chineſe. Their requeſt was not complied with; and this refuſal, added to the diſorderly conduct of the Ruſſians, who again began to indulge themſelves in their exceſſes, ſo exaſperated the Chineſe, that an order was iſſued, in 1722, for their expulſion; and all intercourſe between the two nations immediately ceaſed.

Affairs continued in this ſtate till 1727, when a Dalmatian, in the ſervice of Ruſſia, was diſpatched to Pe-king. Matters were again accommodated, by a new treaty; a caravan

But, it may be aſked—*Will this innovation prove, in any reſpect, beneficial to the Chineſe?*—They

ravan was allowed to go to Pe-king every three years, provided it conſiſted of no more than an hundred perſons; and that, during their ſtay, their expences ſhould be no longer defrayed by the emperor of China. A permiſſion was at the ſame time obtained by the Ruſſians, for building a church within the precincts of their caravanſary; and, for the celebration of divine ſervice, four prieſts were allowed to reſide at Pe-king. The ſame favour was alſo extended to ſome Ruſſian ſcholars, for the purpoſe of learning the Chineſe language, in order to qualify themſelves for interpreters between the two nations.

This treaty was concluded on the ſpot where Kiatka now ſtands, by Count Raguſinſki, and three Chineſe plenipotentiaries, on the 14th of June, 1728. It is the baſis upon which all the ſubſequent tranſactions between Ruſſia and China have been founded.

Since the year 1755, no caravans have been ſent to Pe-king. Their firſt diſcontinuance was occaſioned by a miſunderſtanding between the two courts of Peterſburgh and Pe-king; and, though a reconciliation afterwards took place, they have never ſince been re-eſtabliſhed. The preſent empreſs of Ruſſia, ſenſible that the monopoly of the fur-trade (which was entirely confined to the caravans belonging to the crown, and prohibited to individuals) was prejudicial to commerce, in 1762 wiſely gave up, in favour of her ſubjects, the excluſive privilege, which the crown enjoyed, of ſending caravans to Pe-king; and Kiatka, a place near the Ruſſian frontiers, is now the centre of the commerce between the two nations.

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They alone can reſolve this queſtion. Ideal riches are not neceſſary to them, under their

This commerce is entirely a trade of barter. The Ruſſians are prohibited to export their own coin; and they find it more advantageous to take goods in exchange, than to receive bullion at the Chineſe ſtandard. The principal commodities which Ruſſia exports to China, are furs of different kinds, the moſt valuable of which are thoſe of ſea-otters, beavers, foxes, wolves, martens, ſables and ermines. The greater part of theſe ſkins are brought from Siberia and the newly-diſcovered iſlands; but, as they cannot furniſh a ſupply equal to the demand, foreign furs are imported to Peterſburgh, and thence tranſported to Kiatka. England alone furniſhes a large quantity of beaver's and other ſkins, which are procured from her American ſettlements. According to Mr. Coxe, the number of ſkins exported to Peterſburgh in the year 1777, amounted to 27,316 beaver, and 10,703 otter ſkins. The Ruſſians alſo ſend to China cloth of various kinds, hardware, and live cattle, ſuch as camels, horſes, &c. The commodities procured from China are, raw and manufactured ſilk, cotton, porcelain of all ſorts, rhubarb, muſk, &c. The government of Ruſſia has reſerved to itſelf the excluſive privilege of purchaſing rhubarb: it is brought to Kiatka by ſome Bucharian merchants, who have entered into a contract to ſupply the crown with it, in exchange for furs. The exportation of the beſt rhubarb is prohibited by the Chineſe, under the ſevereſt penalties: it is, however, procured in ſufficient quantities, ſometimes by clandeſtinely mixing it with inferior roots, and ſometimes by means of a contraband trade. Great part of Europe is ſupplied with this drug by Ruſſia.

preſent form of government. If they adopt a new ſyſtem, time will be required to eſtabliſh it. The price of the principal neceſſaries of life muſt be greatly enhanced; and that immenſe number of people by whom China is inhabited, muſt ſtill remain a long time poor. This perhaps may appear a paradox: but, we are of opinion, that it is much eaſier to increaſe the population of a ſtate by the means of commerce, than to introduce commerce into a country abounding with an infinite number of inhabitants.

The intereſt of money upon loan, or when paid in advance, is an article cloſely connected with commerce, and perhaps owes its origin to it. This uſage ſeems to have ſubſiſted in China only about two thouſand years. It has been often eſtabliſhed, and as often aboliſhed; but it has at length received the ſanction of law, and ſtill ſubſiſts. The rate authoriſed by government would in France be accounted the moſt criminal uſury: it is no leſs than thirty per cent. and the year is only lunar. A tenth part of this intereſt is paid monthly; but, though the borrower, or debtor, ſhould neglect to pay the intereſt of a month, or year, or even that of ſeveral years, this omiſſion can never become

become capital. A law, publiſhed four hundred and fifty years ago, has expreſsly provided againſt this. It declares as follows:

'Whoever lends money, or other property, 'ſhall receive only three *ſen* * per month. 'However much the debt may have accumu-'lated by months or years, the principal and 'intereſt ſhall remain always the ſame. Who-'ever infringes this law ſhall be condemned to 'receive forty blows of a *pan-tſée*, or an hun-'dred, if he practiſes any artifice to add the in-'tereſt and principal together.' Theſe are the expreſs words of the law. The following explanation is given of it, which we have copied, together with the law itſelf, from a work entitled *New Memoirs concerning China*:

'Whoever ſhall be convicted before a man-'darin, of not having paid a month's intereſt, 'ſhall receive ten blows; twenty for two 'months, and thirty for three; and in this 'manner as far as ſixty; that is to ſay, to the 'ſixth month. The debtor is then obliged to 'pay principal and intereſt; but thoſe who ob-'tain payment by uſing violence and force, are 'condemned to receive twenty-four blows.'

* A *ſen* is the hundredth part of the thing due.

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It is difficult to conjecture, and ſtill more ſo to diſcover the motives which induced the legiſlature to authoriſe ſo exorbitant an intereſt. Several Chineſe writers have exerciſed their ingenuity upon this ſubject, without being able to throw much light upon it. The moſt ſatisfactory and rational account that any of them has given, is, that the great intereſt of money prevents thoſe who are rich from purchaſing much land. Territorial poſſeſſions would tend only to embarraſs and impoveriſh them, ſince their produce would be much inferior to that of their money. It is true, that, in China the patrimony of a family is ſeldom divided. It never happens there, as in every other country, that wealth and riches are engroſſed by one part of the nation, while the other poſſeſſes nothing.

CHAP. XI.

FILIAL PIETY.

EVERY civilized nation has its civil, as well as criminal laws. By the firſt, the citizen becomes acquainted with his own rights, and learns to reſpect thoſe of his neighbour; by

by the ſecond, he is informed what puniſhment he muſt expect, if he infringes the former, diſturbs the peace of ſociety, or tranſgreſſes againſt the inviolable laws of nature. There is ſtill a third kind of law, which derives its force more from cuſtom and national manners than from authority. Filial piety is ſo much honoured and reſpected in China, that no inſtance is known of a legiſlator's having been under the neceſſity of enforcing it by enacting laws in its favour. In China, it is not conſidered as a ſimple rule of decency, or duty purely natural: it is a point of religion—and a point of religion that is obſerved with the greateſt ſtrictneſs and attention.

It is, at the ſame time, one of the main ſprings of the Chineſe government; it may juſtly be called the principal cauſe of its exiſtence, as the *amor patriæ* was that of the ancient republics: but filial piety in this empire is underſtood in a more extenſive ſenſe than it generally is in Europe. Its principal object here, is, that the ſubjects ſhould behave to their ſovereign as children, and the ſovereign protect his ſubjects as the common father of the nation.—The ancients called him even the *father and mother of the empire*; a mode of expreſſion peculiar

culiar to the orientals, but an expreſſion full of energy.

Filial piety regulates in China the duties of fathers, as well as of children, and thoſe, too, of the emperor, conſidered as the father or patriarch of all. The authority with which he is inveſted correſponds to this title; and no attempt has ever yet been made to diſpute it. There have been, it is true, ſome bad emperors in the courſe of four thouſand years; and there have been alſo ſome inſtances of rebellion; but theſe have been always viewed in the ſame light as thoſe momentary phenomena which appear contrary to the eſtabliſhed laws of nature. Such phenomena paſs; good order is reeſtabliſhed, and the ſyſtem of the world remains ſtill the ſame as before.

Filial reverence (recommended by the moſt ancient philoſophers of the empire, and ſometimes forgotten) was reſtored to its former vigour by the leſſons of the celebrated *Confucius*, or *Con-fou-tſée*, whoſe writings are entirely confined to morality, and who is conſidered as the legiſlator of China, although there have been a great many others. The ideas of that celebrated philoſopher reſpecting filial piety, which

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he calls the baſis of all other virtues, are as follow:

To filial piety he attributes all the virtuous actions of the ancient emperors whoſe reigns were ſo mild, peaceful and flouriſhing. He ſays, that, if the emperor and princes give to the people an example of their obedience and reſpectful ſubmiſſion to their parents, no perſon will dare to behave with contempt, or ſhew averſion to thoſe to whom he owes his exiſtence; that, ſtep by ſtep, ſubordination will be eſtabliſhed in the empire; and that this ſubordination will produce tranquillity: for, when concord reigns in every family, all the ſubjects of the prince will endeavour to promote the internal peace of the empire. Let the emperor give an example of filial reſpect; he will be imitated by his courtiers; the mandarins will be regulated by theſe, and the people by the mandarins. Of all the works of nature, nothing is nobler than man; the beſt action a man, therefore, can do, is to honour thoſe who produced him: but a father is, in reſpect of his ſon, what heaven is, in reſpect of its creatures: a ſon is, conſequently, to his father, what a ſubject is to his ſovereign.

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The *Li-ki* (this is the fourth of the claſſical books of the Chineſe called the *King)* is alſo a kind of code reſpecting filial piety. We call it a code, becauſe the precepts delivered in that book have acquired the force of laws. We ſhall here ſelect ſome paſſages from it.

'A ſon, impreſſed with a due ſenſe of filial 'piety, liſtens to his parents when they addreſs 'him: he ſees them, without being in their 'preſence.

'A ſon poſſeſſes no property of his own 'during the life of his parents: he cannot even 'expoſe his life to ſave that of a friend.'—This precept would ill agree with our manners; and, on that account, we are undoubtedly no loſers.

'An ingenuous youth equally avoids what-'ever may conceal, or expoſe his talents, be-'cauſe his reputation is not his own: it be-'longs to his parents.

'A ſon ought not to ſit any where on the 'ſame mat with his father.

'When a father or mother meets with any 'cauſe of diſcontentment or ſorrow, a ſon 'neither pays nor receives viſits. Is either of 'them ſick---his concern appears in the negligence of his dreſs, the ſadneſs of his looks,

'and by his embarraſſment in ſpeaking; he 'touches no muſical inſtrument, and avoids, 'above all things, being in a paſſion.

'A ſon who reſpects the *Li* (that is to ſay, 'the Rule of Filial Reſpect), takes care that his 'father and mother be kept warm in winter, 'and cool in ſummer; evening and morning, 'he viſits their chamber, to be fully aſſured, 'that they are in want of nothing.

'An ingenuous youth never goes abroad 'without acquainting his father, nor ever enters 'without going to ſalute him.

'He never ſpeaks of infirmities or old age 'in the preſence of the authors of his exiſtence.

'A ſon no where ſits upon the ſame mat 'with his father; in his paternal home, he 'never occupies the middle apartment, and 'never goes out by the middle of the door.

'A ſon ſhould quit every engagement, and 'without the leaſt delay, to obey the voice of 'his father, when he calls.

'A ſon who has loſt his father and mother, 'ever after renounces brilliancy of dreſs, and 'abſtains from wearing gaudy colours. His 'mourning is long and rigid: part of it con- 'ſiſts in faſting. During that interval, he can- 'not eat fleſh, except he happens to be ſick.

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'This is alſo the only circumſtance which per-
'mits him to drink wine.

'A well-diſpoſed youth never viſits the
'friend of his father but when he is invited;
'he does not retire till he obtains his permiſ-
'ſion, and ſpeaks only when he is ſpoken to.'

When he walks in company with his elders, he never turns aſide to ſpeak to another.—'Honour, as your father and mother,' ſays the *Li-ki*, 'him whoſe age is double of your 'own; and as your eldeſt brother, him whoſe 'years exceed yours by ten.'

'A ſon who has attained to the age of fifty, 'is not obliged to carry the abſtinence pre-'ſcribed by the rules of mourning, to ſuch ri-'gour, as to ſuffer himſelf to become emaciated; 'greater indulgence ſhall be ſtill granted him, 'if he has reached ſixty; at the age of ſeventy, 'mourning is confined to the colour of his 'clothes.'

'When any of the literati is deſirous of 'quitting his country, you muſt endeavour to 'diſſuade him from his reſolution, and ſay to 'him—*What! will you abandon the tombs of 'your anceſtors?*'

'If any one builds a palace, let him firſt con-'ſtruct the hall of his anceſtors. The vaſes ne-

'ceſſary for the performing of funeral cere-
'monies muſt be purchaſed before all others.
'Theſe muſt never be ſold, nor muſt thoſe
'trees be cut down which grow round places
'of ſepulture, however needy the owner may
'be.'

But, let us return to the duties of a ſon towards his father and mother in their life-time. 'A ſon muſt honour his parents, without any 'regard to their bad qualities; he muſt carefully hide their faults, and conceal, even from 'them, whatever knowledge he has of their 'defects: he may, however, if he judges it neceſſary, remonſtrate with them upon their 'conduct; and this he is authoriſed to do three 'times. Are his admonitions neglected---he 'vents his grief in ſighs; but he remains ſilent, 'and continues to ſerve them with the ſame 'reſpect and affection as before.

'When a ſon accompanies his father, he 'muſt only follow him, and keep at the diſtance 'of a pace behind. A younger ſon muſt pay 'the ſame reſpectful deference to one who is 'older.

'A ſon muſt never quarrel with his father, 'or an old friend.

'If a ſon makes any attempt againſt the life

'of

'of his father or mother, every officer and do-
'meſtic belonging to the family is authoriſed
'to kill the parricide. The houſe ſhall be de-
'moliſhed, and raſed from the foundation;
'and the place on which it ſtood ſhall be
'changed into a common ſewer.'

This law, publiſhed by *Ting-kong*, king of *Tchou*, ſeems to have been adopted throughout the whole empire; but ſeldom does there occur any neceſſity of putting it in execution. *Ting-kong* impoſed upon himſelf a kind of penance, for not having prevented a crime of this nature; or rather, to expiate the diſgrace which it caſt upon his reign: he condemned himſelf to abſtain from wine during a whole month.

'A ſon who wears mourning for his father
'or mother (mourning which laſts three
'years) is exempted from all public ſervice.
'The only ſon of a father who has reached the
'age of four-ſcore, enjoys the ſame privilege;
'the whole family of him who has reached
'ninety; and, laſtly, the ſons of all thoſe who
'are obliged to attend upon the ſick.'

When we read theſe inſtructions, can we help exclaiming—*What excellent morality! what wiſe precepts reſpecting relative duties! and what leſſons of humanity!* We ſhall now proceed to

88334

ſome others, of a different kind, which will afford ample matter for certain reflections.

'Permit not the murderer of your father to 'breathe the ſame air with you. Never lay 'aſide your arms, while he lives who hath de- 'prived a brother of exiſtence; and inhabit 'not the ſame kingdom with him who hath 'deſtroyed your friend.

'When *Confucius* was aſked, in what manner 'a ſon ought to behave towards the enemy of 'his father, this philoſopher replied—*He ought* '*to ſleep dreſſed in mourning, and to have no other* '*pillow but his arms.*'

Theſe two articles ſeem contradictory to the law, which puniſhes with death every murderer, and even thoſe who act in ſelf-defence.

It may, however, be ſuppoſed, that it contains an exception in favour of thoſe who have taken away the life of another in defending a father, or to revenge his death. We have already ſeen, that the emperor of China is conſidered as the common father of the whole nation: filial piety extends even to him; and he himſelf gives an example of this virtue before he ſucceeds his father. He never really aſſumes his place until the time preſcribed for mourning be expired; and the term of mourning continues three years.

During this interval, the helm of affairs is managed by a certain number of mandarins, who are appointed for that purpoſe.

The reſpect which the Chineſe ſhew towards the dead, is equal to that which they ſhew to parents of an advanced age, while living. If the emperor happens to meet a funeral proceſſion when he goes abroad, he never fails to ſend ſome of his attendants to condole with the relations of the deceaſed.

The heir apparent to the throne is carefully inſtructed in the reciprocal duties of father and ſon, prince and ſubject. He is often told, that a ſon who knows and practiſes his duty, will equally diſcharge the obligations of a father; that a prince, born for the throne, qualifies himſelf for being a ſovereign, when he has learned what is required in a good ſubject; and, laſtly, that to be able to command, one muſt firſt ſtudy to obey.

The endeavours of moraliſts to maintain and promote filial reſpect, have received no ſmall ſupport from the influence of government and the authority of laws. The obſervance of this virtue is ſtrongly inculcated in all the public ſchools of the empire; it is even that part of education which is firſt taught, and on which the greateſt

attention is beſtowed. The laws alſo have regulated, with the greateſt preciſion and accuracy, the relative obligations of children and parents; of younger and elder children; of huſbands and wives; of uncles and nephews, &c. Gentle chaſtiſement is employed to reſtrain on the one hand, while flattering rewards give encouragement on the other.

One of the moſt powerful means employed by the emperor of China, to maintain and encourage the obſervance of filial duty, has always been, to grant only to fathers, whether living or dead, thoſe marks of diſtinction which their ſons might have merited on their own account. The example we are going to give is ancient; but we think proper to relate it, becauſe it is ſtriking. *Chouantzée*, whoſe ſon had been the prime miniſter of the prince of *Ouei*, having died, the ſon begged that ſome title of honour might be conferred upon his father. The prince replied—'When the kingdom of '*Ouei* was deſolated by famine, your father 'diſtributed rice to thoſe who were in greateſt 'diſtreſs—What beneficence! The kingdom of '*Ouei* was then almoſt on the eve of its de'cline; your father defended its intereſts at the 'hazard of his life—What fidelity! The go-

'vernment

'vernment of the kingdom of *Ouei*, having 'been entruſted to the care of your father, he 'enacted many excellent laws, maintained 'peace and friendſhip with all the neighbour-'ing princes, and preſerved the rights and pre-'rogatives of my crown. What wiſdom! The 'title of honour therefore which I confer upon 'him, is that of *Tchin-ouei-oven*, wiſe, faith-'ful, and beneficent.'

Every thing here attributed to the father, had been effected by the ſon; but in China the father has the merit of every good action which the ſon performs.

Before we finiſh this chapter, we muſt touch upon ſome of the manners and cuſtoms of the Chineſe; for in this ſingular empire *filial duty* depends as much upon theſe as on the laws themſelves; and what decidedly proves it, is, that the emperor comforms to cuſtomary etiquette with as much ſtrictneſs as the meaneſt of his ſubjects. Should he appear deficient in this reſpect, he would be guilty of the greateſt political error he could poſſibly commit. Filial duty commences in families, and riſes ſtep by ſtep to the common father, who ſurpaſſes even the meaneſt of his ſubjects, either in that kind of reverence which is conſidered as due to an-

ceſtors,

ceſtors, or in his conduct to the empreſs mother, if ſhe ſurvives her huſband. No mother in the world of whatever rank ſhe may be, is ſo highly honoured and reſpected, and in ſo public a manner.

It is above all on the firſt day of every new year, that theſe marks of reſpect and attention are renewed with the greateſt minuteneſs, and in a very ſtriking manner. We ſhall here give the outlines of them from the relation of thoſe who were eye witneſſes.

Scarcely has the ſun appeared above the horizon, when the mandarins of all the tribunals repair to the palace, where they range themſelves in a line according to their rank, in that court, which ſeparates the hall of audience from the interior gate of the palace: they are all dreſſed in their robes of ceremony. The princes and lords of the royal family, inveſted with particular diſtinguiſhing badges, are placed in a line in the ſame court according to the rank which they hold in the empire. When the emperor leaves his chamber to pay his reſpects to his mother, he enters his chair of ſtate, in which he is carried to her apartment, although the diſtance is very ſmall. This apartment is ſituated in the interior part of the palace,

lace, and is ſeparated from that of the emperor, only by a few courts. 'Thoſe who 'bear the *inſignia* of the empire, that is to ſay, 'the maces, pikes, ſtandards, &c. have ſcarcely 'advanced a few paces, although they ſtand 'ſo cloſe, that they almoſt touch one another, 'when they are arrived at the firſt court of the 'palace of the empreſs-mother, where they 'range themſelves in two lines. The mandarins alſo range themſelves in two lines, 'and the princes of the blood and lords of 'the royal family do the ſame in the third 'court, which is oppoſite to the hall that contains the throne of the empreſs-mother. The 'emperor quits his chair in the veſtibule of this 'court, and croſſes it on foot. He then aſcends the eaſtern ſtaircaſe (it would be diſreſpectful to go up by that in the middle) which 'conducts to the platform on which the empreſs mother's hall of audience is placed. 'When he reaches the covered gallery, which 'forms the front of the building, a mandarin 'of the *Li-pou* (or Tribunal of Ceremonies) 'throws himſelf on his knees, and preſents a 'petition from the emperor, the purport of 'which is to beg that her imperial majeſty 'would be pleaſed to receive on her throne the

'humble

'humble marks of duty and affection which
'he is about to pay her. The mandarin eu-
'nuch to whom the petition is delivered, car-
'ries it to the interior apartments. The em-
'preſs then, dreſſed in a habit of ceremony,
'comes forth from her chamber, followed by
'her whole court, and aſcends her throne.
'The mandarin eunuch informs the mandarin
'of the *Li-pou*, who generally is the preſident
'of this tribunal, that the empreſs is ready.
'The latter throws himſelf upon his knees,
'and begs the emperor to pay his filial reſpects
'to his moſt auguſt mother. The emperor
'advances through the gallery, which is op-
'poſite to his mother's throne, and ſtands in an
'upright poſture, having the ſleeves of his
'garment pulled down, and his arms hanging
'by his ſide. The princes who are at the bot-
'tom of the court, and the mandarins who are
'placed in the next, do the ſame. The em-
'peror's band of muſicians, and that of the
'empreſs, play in concert the air *ping*, which
'is exceedingly ſoft and tender. A mandarin
'then cries with a loud voice, *Kneel*, and imme-
'diately the emperor, princes, and all the man-
'darins fall upon their knees. A moment af-
'ter the ſame mandarin cries *Proſtrate your-*
'*ſelves*,

'*ſelves*, upon which they all incline themſelves
'with their faces towards the earth. The man-
'darin next cries out *Raiſe your bodies*, and every
'one returns to his former poſture; but laſtly,
'when after three proſtrations, he again cries
'*Riſe up*, then the emperor, princes, and all
'the mandarins riſe, and ſtand erect in their
'firſt poſture, then fall on their knees, make
'three new proſtrations; then again riſe, and
'again fall on their knees, and incline them-
'ſelves to the earth in the ſame manner as be-
'fore. After theſe nine proſtrations, the man-
'darin of the *Li-pou* falls on his knees, and
'preſents a ſecond petition to the emperor, in
'which the empreſs-mother requeſts him to
'return to his apartment. The petition is car-
'ried to the interior part of the hall, and the
'muſic of the empreſs band announces the
'emperor's departure. The emperor's band
'then play in turn, after which the mandarin
'of the *Li-pou* goes and proſtrates himſelf be-
'fore the prince, informs him that the cere-
'mony is ended, and invites him to return to
'his apartment. The emperor's muſic then
'ſounds, the prince deſcends by the eaſtern
'ſtaircaſe, croſſes the court on foot, and does
'not enter his chair until he reaches the veſti-
'bule

'bule in which he left it. His attendants ob-
'ſerve the ſame order in returning as they did
'before. As ſoon as the emperor has reached
'his apartment, the reigning empreſs, followed
'by all the princeſſes and ladies of the imperial
'family, goes alſo to make her proſtrations
'before the empreſs-mother, and with the ſame
'ceremonial. As for the emperor, he aſcends
'his throne ſome time after, and receives the
'homage of the princes, mandarins of the dif-
'ferent tribunals, and of all his vaſſals and tri-
'butaries, whether foreigners or Chineſe.'

This ceremony is obſerved with the moſt rigid minuteneſs in every point. The following is a ſtriking proof of it. The emperor, beſides this ceremony on the commencement of the new year, is obliged to viſit his mother every five days. The preſent emperor, till he reached the age of ſixty-three, had never once neglected to perform this duty in all its formalities. That of croſſing the court on foot in the middle of winter, might have incommoded him, eſpecially when the ſharp north wind blew with cutting ſeverity: yet he never once thought of omitting that part of the ceremony. The empreſs-mother was obliged to grant him a diſpenſation for this purpoſe, by a public declaration,

claration, regiſtered according to form. She there ordered her ſon to take care of *his dear health*, to paſs through the lateral gate of the court when he came to viſit her, and not to expoſe himſelf to the cold air, by quitting his chair, until he ſhould reach the gallery which is before her apartment.

An emperor newly proclaimed, whoſe mother ſtill exiſts, cannot receive the homage of the grandees of his court, until he himſelf has firſt paid his reſpects to his mother.

He never makes choice of a princeſs for wife, never beſtows any principality upon his children, or grants any favour to the people, without conſulting her.

It is even ſhe who ſeems to have preſided over all theſe actions; and in her name they are notified to the whole empire. The emperor appears to act only in obedience to her; and this he takes care to announce by his declaration, which accompanies that of the empreſs. The latter, however, would have no effect, were it not in this manner annexed to the former.

In ſhort, it is held as an eſtabliſhed maxim in China, that the filial piety of the prince doubles all the virtues of his ſubjects.

That

That all villainy begins by diſobedience to parents.

That every virtue is in danger when filial piety is attacked.

That to praiſe a ſon, is to boaſt; and to blame a father, is to throw a ſtain on one's ſelf.

That every thing which wounds filial piety is a public calamity, and that every thing which tends to promote it, is a pillar to the ſtate.

To theſe we ſhall add an axiom, which, though it may appear trivial, is, however, full of inſtruction.—'The lamb which ſucks on its 'knees, retards its mother.'

Such is, in abridgment, the doctrine of the Chineſe reſpecting filial piety. Some paſſages of this chapter will, no doubt, aſtoniſh our European readers. We confeſs they have ſometimes aſtoniſhed us. But we ſhall reſume this ſubject when we come to the manners and cuſtoms of the Chineſe; and ſhall endeavour to point out the inconveniencies which attend this excluſive morality. It is, however, certain that government derives more benefit from encouraging, than it could gain by checking it.

CHAP.

CHAP. XII.

INTERIOR ADMINISTRATION.

AS China has little intercourſe even with its neareſt neighbours, no other kind of adminiſtration is known in this vaſt empire. The Chineſe have been always as cautious not to confound their intereſts with thoſe of other nations, as other nations have appeared deſirous of forming political connections, to enable them to diſturb the peace of mankind, and to gratify their deſtructive ambition.

If any thing can prove the antiquity of the Chineſe empire, it is the aſtoniſhing order which has been maintained in it for ſo many ages. Nothing complete or perfect can be done rapidly; and inſtitutions have ſubſiſted in China theſe two or three thouſand years, which time alone could eſtabliſh, and which, even then, muſt have been the fruits of long experience.

Such, among other things, is the ancient cuſtom of making a general enumeration of all the people of the empire, by families, diſtricts, and provinces, which comprehends every individual without regard to age, ſex, or

rank. This regiſter is univerſal; but there is a ſecond, which is partial, and concerns only the lower claſſes of people, from thoſe above ſixteen to thoſe who have reached the age of fifty. The names of all thoſe turned of that period are eraſed. This laſt roll ſerves to regulate every thing relating to vaſſalage, to facilitate public ſurveys, and to aſſiſt the operations of the police, &c. With regard to general enumerations, they are ſanctioned by law, and made with the greateſt accuracy and preciſion. By means of theſe, a ſpeedy and certain method is always found of aſcertaining the actual ſituation of families or individuals in all circumſtances, in which government or private perſons may be intereſted. They alſo enable adminiſtration to judge what number of people have periſhed, either by inundations, earthquakes, or epidemical diſtempers; to determine what ſuccours may be neceſſary in years of ſcarcity; to know the ſtate of agriculture and its productions; how far manufactures ſhould or can be extended; and laſtly, the number of the mandarins and military people, and how many of the latter each canton can furniſh. The miniſtry have an accurate and minute account of all the lands

in

in each diſtrict, of their different degrees of fertility, and what is cultivated in them. It is certainly proper that the emperor, who is ſtyled the common father of the empire, and who conſiders himſelf as ſuch, ſhould know what aſſiſtance may be neceſſary to each canton, and what number of individuals look up to him for relief.

To enable the emperor to give effect to his fatherly care and attention, public magazines and granaries have been erected, which are furniſhed with every kind of proviſion neceſſary for relieving the diſtreſſes of the people, in caſe of public calamities or unforeſeen diſaſters. Adminiſtration are always provided againſt every event; they can never be ſurpriſed; and as they are acquainted with the minuteſt expence neceſſary to be incurred, every thing is done in proper ſeaſon with dignity, and without the leaſt embarraſſment. No meaſure is carried into execution, but with the conſent and almoſt under the eyes of the emperor. Memorials are preſented to him by the different tribunals, in which they propoſe plans for promoting the happineſs of his ſubjects, and the welfare of the ſtate; he may however receive or reject them as he thinks

proper. Theſe tribunals are entruſted alſo with the execution of ſuch ſchemes as are approved; but they muſt keep an exact account of the money expended, and lay their documents, properly atteſted, before him. Legal formality is cloſely adhered to in all tranſactions, and a watchful eye is kept over every department of the ſtate. Frauds therefore are very uncommon, as it is almoſt impoſſible for them to eſcape detection.

It may well be ſuppoſed that ſumptuary laws are not wanting in China. This economical code determines in the minuteſt manner the dreſs neceſſary for each ſeaſon, and the price of thoſe dreſſes for every age and condition. The emperor himſelf is not excepted in theſe regulations: his dreſſes of ceremony are more or leſs ſumptuous according to the religious, political, or domeſtic ceremonies for which he uſes them. The particular dreſs permitted to each claſs is ſo accurately deſcribed in the ſumptuary code, that one may know on the firſt view the rank and condition of thoſe who wear it. Decent economy is ſo much conſulted in theſe laws, that the luxury of the rich is effectually curbed, without ſubjecting the poor to any ſevere reſtraint.

The

The empreſs-mother is much more magnificent in her equipage and dreſs than the emperor himſelf. The reigning empreſs is in every reſpect on a level with her huſband, and this is the caſe with the princeſſes with regard to the princes whom they have eſpouſed.

The children on private feſtivals appear in dreſſes of ceremony, in order that they may do more honour to their parents, and better ſhew the reſpect which they entertain for them; but both the former and latter muſt be ſparing in the uſe of theſe dreſſes, that is to ſay, they muſt conform to thoſe regulations which are eſtabliſhed by law. The emperor himſelf gives the firſt example of ſimplicity in dreſs; he diſplays no external pomp, but on grand ſolemnities only.

It is true that in Europe his palace is accounted a ſmall city, and indeed it may be juſtly called one, if we conſider its vaſt extent; but this is its principal excellence. Eight large courts, immenſe halls, pillars exceedingly rich, but rudely formed; gardens that might be taken for ſpacious foreſts; pavilions known by the name of Kioſques, which here and there raiſe their heads throughout this vaſt extent, are the principal objects that engage

the ſpectator's eye in the imperial palace of China. Of palaces the emperor has a great number. Each capital of a province contains one, which is the reſidence of the viceroy. There are ſome alſo in cities of inferior note, which are appropriated for the uſe of thoſe mandarins who enjoy places under government, and theſe ſometimes are little inferior to the firſt.

To build a multiplicity of palaces, and raiſe coſtly piles of no benefit to the public, betrays weakneſs and oſtentation, and ſuch edifices muſt remain monuments of the folly of thoſe who erect them; but to conſtruct bridges over rivers which have none, and to dig canals in cantons deprived of the valuable advantage of internal navigation, diſplays a magnificence truly laudable and uſeful. Bridges have been multiplied in China in proportion to the number of its canals and rivers: theſe bridges conſiſt of three, five, or ſeven arches; that in the centre is ſometimes thirty-ſix, and even forty feet wide, and is raiſed very high, that barks may eaſily paſs without lowering their maſts. The arches on the right and left are never leſs than thirty feet in width, and their eleva-

elevation decreaſes according to the ſlope of the bridge.

Some bridges have only one arch, exceedingly ſharp and narrow; over theſe no carts are permitted to paſs. It is true the Chineſe employ only porters in tranſporting their bales of ſilk even from one province to another.

It requires little penetration to diſcover of what utility canals muſt be, eſpecially in countries where cultivation is carried to its utmoſt extent; this is the caſe in China more than in any other, and it enjoys the valuable benefit of having a greater number of canals, all of which are navigable, and all from twenty to thirty yards in breadth. They are generally bordered with cut ſtone of ſo fine a grain, that it has the appearance of ſlate-coloured marble.

The expence of conſtructing and repairing theſe canals is defrayed by government, and they afford each province the ready means of tranſporting its ſuperfluities to another, and of receiving a ſupply of ſuch commodities as it may want.

Agriculture is the principal and almoſt the only reſource of the Chineſe, and they conſider it as the firſt and moſt honourable of all profeſſions, as it is that from which ſociety

derives the greateſt benefit. The huſbandman in China enjoys many and great privileges, while the merchant and mechanic are much leſs eſteemed.

The people are allowed to employ part of the grain of every crop in brewing a kind of beer, and for the purpoſes of diſtillation; but if the harveſt happens to be bad, an order is iſſued by adminiſtration to ſuſpend theſe operations.

The Chineſe emperors do not confine themſelves to the publiſhing of ſalutary regulations reſpecting agriculture; they encourage it alſo by their own example. The celebrated ceremony in which the emperor tills the earth with his own hands has been often mentioned by thoſe authors who have written concerning China. This ceremony is as follows:

Spring begins in China always in the month of February, but not regularly on the ſame day. This epocha is determined by the Tribunal of Mathematics. That of Ceremonies announces it to the emperor by a memorial, in which every thing neceſſary to be done by the prince on that occaſion is mentioned with the moſt ſcrupulous minuteneſs. He firſt names twelve of the moſt illuſtrious perſons in his

his court to accompany him, and to hold the plow after he has performed his part of the ceremony. Among theſe there are always three princes of the blood, and nine preſidents of ſupreme courts. The places of thoſe who are too old or infirm to undergo this labour, may be ſupplied by their aſſeſſors, but they muſt always be authoriſed by the emperor.

This feſtival is preceded by a ſacrifice which the ſovereign offers up to the *Chang-ti* (that is to ſay, to the Supreme Being). The emperor prepares himſelf by three days faſting and continence, and thoſe who are to attend him muſt ſubmit to the ſame regulations. Others are appointed by the emperor on the evening before the ceremony, to go and proſtrate themſelves at the ſepulchre of his anceſtors, and to acquaint them, that on the day following he intends to celebrate a grand ſacrifice.

The place where the emperor offers up the ſpring ſacrifice, is a ſmall mount, a few furlongs diſtant from the city: it muſt be fifty feet in height; this elevation is expreſsly preſcribed by the rules of the ceremony, and cannot be diſpenſed with. The emperor, who ſacrifices under the title of ſovereign pontiff, invokes the *Chang-ti*, and prays for abundance in

in favour of his people. He then deſcends, accompanied by the three princes and nine preſidents, who are to put their hands to the plow along with him. The field ſet apart for this purpoſe is at a ſmall diſtance from the mount. Forty labourers are ſelected to yoke the oxen, and to prepare the ſeeds which the emperor muſt ſow. Theſe ſeeds are of five different kinds, and ſuch as are conſidered to be moſt uſeful and neceſſary, viz. wheat, rice, millet, beans, and another ſpecies of millet, called by the Chineſe *Cao-leang*. They are brought to the ſpot in magnificent boxes, carried by perſons of the moſt diſtinguiſhed rank.

The emperor lays hold of the plow, and turns up ſeveral furrows. The princes do the ſame in ſucceſſion, and after them the preſidents. The ſovereign then throws into the earth the five kinds of ſeed before mentioned, after which four pieces of cotton cloth proper for making dreſſes, are diſtributed to each of the labourers, who aſſiſted in yoking the oxen, and who prepared the ſeeds. The ſame preſent is made to forty other perſons, more advanced in years, who have been only ſpectators of the ceremony. Theſe preſents, as one may

may perceive, mark neither magnificence nor oſtentation, but the ceremony certainly ſtrikes the minds of the labouring people, and greatly contributes to encourage their induſtry.

The application which the Chineſe give to agriculture, is not a little increaſed by the veneration they have for its origin. *Chin-nong*, one of their firſt emperors, according to their account, taught them to till the earth, and they ſtill revere him as the inventor of this uſeful art. *Chun*, another Chineſe monarch of the early ages, was taken from the plow by the celebrated *Yao*, to be his prime miniſter, and to rule the ſtate. He afterwards appointed him his ſucceſſor, even although he had a ſon, but he judged this prince unworthy of taking his place. *Chun* followed the example ſet him by *Yao*: he choſe *Yu* to ſucceed him, who had begun his career in the ſame manner.

We muſt not judge of the Chineſe peaſants from thoſe of Europe, eſpecially in what relates to the lights acquired by education. Free ſchools are very numerous in every province of China, and even ſome of the villages are not deſtitute of this advantage. The ſons of the poor are there received as readily as thoſe of the rich; their duties and their ſtudies are the

ſame;

ſame; the attention of the maſters is equally divided between them; and from this obſcure ſource talents often ſpring, which afterwards make a conſpicuous figure on the grand ſtage of life. Nothing is more common in China than to ſee the ſon of a peaſant governor of that province in which his father long toiled, in cultivating only a few acres. The father himſelf, if taken from his plow, and elevated to a ſuperior ſphere, might, by reviving the inſtruction he received in his youth, and eſpecially if he be endued with genius, find himſelf fully competent for his new employment.

The Chineſe have been greatly reproached for their inhumanity in murdering and expoſing their children. It may readily be ſuppoſed that neither the one nor the other is authoriſed by any law; and theſe melancholy ſcenes are much leſs frequent than has been reported in Europe. We read, it is true, in F. Du Halde, 'It happens *ſometimes* that the Chineſe, 'finding themſelves incapable of maintaining a 'numerous family, cauſe the midwives to ſtifle 'all their female children in a baſon of water 'as ſoon as they are born." *Sometimes* does not mean *often*, but it certainly ſignifies too

much for the honour of humanity. Were the aſſertions of ſome authors true, the Chineſe might be conſidered as on a level with the Spartans, who threw into the river Eurotas every child that came into the world deformed; but with this difference, that child-murder was authoriſed in Sparta, and never was in China. This crime, when committed there, is moſt commonly owing to the fanaticiſm of idolatry —a fanaticiſm which prevails only among the loweſt of the people. It is either in obedience to the oracle of a bonze, to deliver themſelves from the power of magic ſpells, or to diſcharge a vow, that theſe infatuated wretches precipitate their children into the river: they imagine that, by doing ſo, they make an expiatory ſacrifice to the ſpirit of the river. All nations of antiquity almoſt have diſgraced themſelves by the like horrid practices; but the Chineſe are far from countenancing this barbarity on that account. There is a well-known anecdote of a mandarin, who, fired with indignation againſt this brutal fanaticiſm, cauſed the authors of ſuch an attempt to be ſeized, together with their accomplices, and ordered them to be thrown into the river Kiang, telling them that he meant they ſhould themſelves carry

carry his diſpatches, and vows to the ſpirit of the river. Beſides, theſe criminal ſacrifices are never practiſed but in certain cantons of China, where the people, blinded by idolatry, are the dupes of prejudice, fanaticiſm, and ſuperſtition.

It often happens alſo, that the bodies of thoſe children which are ſeen floating on the water, have not been thrown into it till after their death; and this is likewiſe the caſe with thoſe which are found in the ſtreets, or lying near the public roads. The poverty of the parents ſuggeſts this diſmal reſource, becauſe their children are then buried at the expence of the police.

We muſt now ſpeak of thoſe children who are expoſed alive. This is a cuſtom tolerated in China. Government employs as much vigilance to have them carried away in the morning, as it beſtows care on their education. This certainly is giving people intimation to expoſe their children in the night time, and, no doubt, encourages the practice; but the dictates of humanity are here united with thoſe of ſound policy.

Slavery is known and authoriſed in China; but the Chineſe have greatly moderated its ſeverity.

ſeverity. A ſlave among them may purchaſe his liberty, when he has inſerted a clauſe for this purpoſe in his act of engagement, and even in default of ſuch a reſtriction, if his maſter thinks proper to agree to it. The Chineſe employ alſo hired ſervants, who may quit their ſervice when they are diſpleaſed with their maſters, and in like manner the maſter may diſcharge his ſervant whenever he chooſes. In theſe tranſactions adminiſtration has no concern, nor does it ever interfere.

The Tartar-Chineſe however, that is to ſay, the ſucceſſors of thoſe Tartars who conquered China, do not admit this reſtriction; their ſlaves are permanent, and nothing but the will of their maſter can unlooſe their chains, and change their condition. This is all in which adminiſtration is concerned reſpecting this head. We ſhall now return to that of manners and cuſtoms.

That ſpecies of men, whom eaſtern jealouſy, even in the earlieſt ages of the world, degraded from the rank in which nature placed them, are found in China. There are, indeed, eunuchs in this country; but their number is much leſs than what it is generally ſuppoſed to be by Europeans. No law authoriſes

riſes mutilation; it is even branded with diſgrace by the doctrine of filial piety, and is no leſs ſo by the employment of the eunuchs belonging to the emperor and empreſſes. The greater part of them have no higher office than that of ſweeping the courts of the palace.

The calendar in China is an object on which adminiſtration beſtows great attention. A new one is publiſhed every year at the emperor's expences. It is compoſed by the Tribunal of Mathematics; but judicial aſtrology is its baſis. It might be compared, with great propriety, to the *Liege Almanack*, were a liſt of lucky and unlucky days, made at hazard, added to the latter.

Nothing is neglected in China that has any relation to government, and adminiſtration conſider even the gazette as an eſſential part of the political conſtitution. This gazette is printed daily at Pe-king, and is circulated throughout every province of the empire. It contains an account of all thoſe objects to which the attention of adminiſtration is directed, and adminiſtration are remiſs in nothing; they enter into the minuteſt details; grant ſuccour in proper ſeaſon; reward with liberality, and puniſh with juſtice. In this gazette

may

may be ſeen the names of all thoſe mandarins who are ſtript of their employments, and the cauſes of their diſgrace; whether they have been too indulgent, or ſevere and rapacious; or whether they have been judged incapable of diſcharging the duties of their office. There alſo may be learned the name of the mandarin whom merit has raiſed to a poſt of eminence, or the name of ſome other, who, on account of his want of abilities, is removed from a higher to an inferior ſtation. It mentions the crimes of all thoſe delinquents who are puniſhed with death; the names of the officers appointed to fill the places of the diſgraced mandarins; gives an account of the calamities which have afflicted any of the provinces; of the relief given it by government; of the expences incurred by adminiſtration for the ſubſiſtence of the troops, for ſupplying the wants of the people, for repairing or erecting public works, or on account of the liberalities of the prince; and laſtly, it contains even the remonſtrances which the ſuperior tribunals take the liberty of preſenting to the ſovereign, either with regard to his public deciſions, or his private conduct, and ſometimes to both. However, nothing is inſerted in this gazette which has not been

ſubmitted to the Emperor, or which has not come immediately from him. Inevitable death would be the conſequence to any one who ſhould dare to inſert any thing falſe in this miniſterial paper.

No law or ſentence is of any force until the Emperor's ſeal is affixed to it. This ſeal is about eight inches ſquare, and is made of fine jaſper, a kind of precious ſtone highly valued in China. The ſovereign only is intitled to have a ſeal of this ſubſtance. Thoſe which he gives to princes as marks of honour, are made of gold; thoſe of the viceroys and great mandarins, of ſilver; and thoſe of inferior mandarins or magiſtrates muſt be made of lead or copper. Their ſize is larger or ſmaller according to the rank which they hold as mandarins, or in the tribunals. When the ſeal of any of theſe officers is worn out, he muſt inform the next ſuperior tribunal of it: a new one is then ſent him, and he is required to deliver up that which he received before.

The authority of every inſpector ſent into any of the provinces, is confirmed alſo by the ſeal of the emperor. The duty of theſe deputies is to examine into the conduct of governors, magiſtrates, and private individuals.

Does

Does any of them think it his duty to ſummon the viceroy before his tribunal—this great man, with all his importance, is obliged to attend. Has a ſuperior behaved ill to an inferior magiſtrate—the former becomes the priſoner of the inſpector, and until he has cleared himſelf from every imputation, he is, according to our mode of expreſſion, ſuſpended from his office. The viceroy, on the contrary, is permitted to enjoy his until the inſpector's report is made to the emperor, which generally decides his fate, as the exiſtence of the deputy depends on the fidelity of his repreſentation.

We muſt here relate a circumſtance which is ſtill worthier of admiration. The emperor himſelf ſometimes thinks proper to diſcharge the duty of theſe inſpectors in ſome of the provinces. *Kang-hi*, one of the moſt celebrated of the Chineſe monarchs, who was on the throne about the beginning of this century, gave, in the like circumſtance, a memorable example of ſevere juſtice. One day having retired a little way from his attendants, he perceived an old man who was weeping bitterly: 'What do you cry for?' ſaid the emperor. 'My lord,' replied the old man, who

did not know the perſon of his ſovereign, 'I 'had only one ſon, in whom all my hopes 'were centred, and who might have become 'the ſupport of my family; a Tartar man-'darin has torn him from me, and carried 'him away by force. I am now deprived of 'every aſſiſtance, and know not where to ſeek 'relief; for how can a poor feeble old man 'like me obtain juſtice from the governor 'againſt a powerful man?'—'Your ſon will 'be reſtored,' ſaid the emperor, without mak-ing himſelf known:—'get up behind me, 'and conduct me to the houſe of the manda-'rin who has been guilty of this act of vio-'lence.' The old man obeyed, and after having travelled two hours, they arrived at the mandarin's houſe, who little expected ſuch a viſit.

The emperor's retinue arrived almoſt at the ſame time as the prince; and the houſe of the mandarin was ſoon filled, and ſurrounded. As he could not deny his guilt, the emperor immediately condemned him to loſe his head; and this ſentence was executed upon the ſpot. The emperor then turning towards the old man, with a grave tone addreſſed him thus: 'I ap-'point you to the office of the criminal whom 'I have

'I have now put to death; be careful to diſ-
'charge the duties of it with more moderation
'than your predeceſſor, and take warning by
'his crime and puniſhment, leſt you yourſelf
'become an example to others.'

CHAP. XIII.

CONTINUATION OF THE PRECEDING.

FUNCTIONS OF THE VICEROYS AND MANDARINS DISPERSED THROUGHOUT THE PROVINCES.

MILITARY ADMINISTRATION.

THE viceroy of a province is diſtinguiſhed by the title of *Tſong-tou*; he is always a mandarin of the firſt claſs, and poſſeſſes in his diſtrict a power almoſt unlimited. When he goes round the province to diſcharge the duties of his office, his retinue diſplays imperial pomp and magnificence, and he never quits his palace, even on the moſt trifling occaſions, without a guard of an hundred men. He is the receiver-general of all the taxes collected in the province entruſted to his care, and it is he who tranſmits them to the capital,

after having reſerved what he judges neceſſary for the urgent wants of the province. All law-ſuits muſt be brought before his tribunal, and he has the power of condemning criminals to death; but neither his ſentence, nor thoſe even of the criminal court can be executed, until they have been confirmed and approved by the emperor.

Every *Hien* (or every bailiwic) is under the inſpection of a mandarin, whoſe buſineſs is to adminiſter juſtice, to ſettle any differences that may ariſe between individuals, and to inflict puniſhment on thoſe who are in the wrong. He receives alſo the tribute which each family pays to the emperor.

Every three years the viceroy ſends to court a report more or leſs favourable of the conduct and behaviour of the mandarins ſubordinate to him. This report determines their fate; according to its contents, they are either continued or diſgraced.

The conduct even of the viceroy himſelf is narrowly watched. The inſpectors of the province may uſe againſt him the ſame arms which he employs againſt his inferiors.

Thoſe of whoſe conduct he makes an unfavourable report, are puniſhed in proportion

to

to their delinquency, and rewards are beſtowed after the ſame rule, on thoſe who have been mentioned in favourable terms.

Some of the principal mandarins are ſometimes broke, and diſmiſſed from all their employments; others are only removed a few degrees lower, and provided with ſome office of an inferior nature to that of which they were deprived. Thoſe who have been degraded ten ſteps, run a great riſque of never being again employed. A ſingular regulation, which exiſts only in China, is, that every mandarin who is removed to an inferior office, is obliged, at the head of all thoſe precepts or warrants which he iſſues, to mention the number of ſteps he has loſt. For example, he will ſay, 'I, ſuch a mandarin, degraded 'three, four, or ſix ſteps (according as the 'caſe may be), order and command,' &c.

The inſpector of a province has a very unlimited authority over theſe inferior mandarins. He can, by his own power, deprive them of their employments, if their offence be great; he never conſults the court but in caſes where immediate puniſhment is not neceſſary.

The father, ſon, brother, uncle, and grandſon, are never admitted together into any of

the tribunals at Pe-king. Relations in the fourth degree cannot have a ſeat at the ſame time in any of the provincial tribunals.

Government diſplays equal benevolence and juſtice towards the mandarins. Thoſe who have paſſed the age of ſixty are entruſted with the care of ſuch places as lie neareſt to the canton in which they were born. Thoſe who have been obliged to ſuſpend their functions, either on account of ſickneſs, or mourning, or to diſcharge the duties of filial piety, by attending parents oppreſſed with age and infirmities, are ordered to reſume their offices as ſoon as poſſible. It abridges alſo the ſervice of thoſe who are ſent to reſide in a place where the air is unwholeſome.

The Tartar mandarins are permitted to aſk leave of abſence, and they obtain it, whether it be to attend a father or mother, grandfather or grandmother, who returns ſick from ſome remote corner of a province; or to meet the corpſe of a brother, and to aſſiſt at his funeral. The time preſcribed for their mourning is ſhorter than that of the Chineſe; it is limited to an hundred days.

All mandarins, whether Tartars, or Chineſe, of arms, or of letters, are obliged, every three years,

years, to give in writing an exact account of the faults they have committed in discharging the duties of their office. This kind of confession is examined at court, if it comes from a mandarin belonging to any of the four first classes. If it is made by any of the mandarins in the lower classes, it must be laid before the provincial tribunal of the governor. But this is not all; government makes private inquiry, to discover whether, in this confession, strict regard has been paid to truth; whether such and such a mandarin be attentive to his business; whether he observes the laws, and enforces obedience to them in others; what are his talents and abilities, and of what age he is. Is he old and infirm, or constitutionally weak? Is he not covetous, cruel, or severe, or is he too easy and condescending? Does he join a sound judgment to that degree of experience which is requisite for one in his station? &c.

These informations are addressed to the Tribunal of Mandarins; they are there carefully examined; the merits and demerits of all those whose conduct is submitted to this political inquisition, are carefully weighed in the balance of justice, and their names are afterwards formed into three classes. The first consists of

of thoſe for whom rewards and preferment are intended; the ſecond, of thoſe whoſe conduct deſerves reprehenſion, and to whom gentle admonition will be given, accompanied with a few oblique hints reſpecting their future conduct; and the third is compoſed of thoſe whom government intends to ſuſpend for a certain time, or to remove for ever from their employments. Some of the third claſs continue in their offices, but they receive no ſalary; they are deprived of all their emoluments, and even of their honours.

Every mandarin who has diſcharged the duties of his office with ability, zeal, and fidelity, is rewarded; but if he has been guilty of any action tending to oppreſs the people, or to occaſion a famine or ſcarcity among the lower claſſes, his puniſhment is not confined to diſmiſſion, he is impeached, and tried before the Tribunal of Crimes.

Every mandarin of the firſt claſs, whether governor, viceroy, lieutenant-general, &c. may ſolicit the ſame employment for his ſon, even though the young man has not attained to any rank. The education he is ſuppoſed to have received, ſupplies that deficiency. This diſtinction, however, never raiſes to places of

truſt, it can have no weight but for inferior employments. To obtain thoſe of eminence, proof muſt always be given of merit.

Inferior employments are alſo given to one of the ſons of every mandarin of law, as high as thoſe of the fourth claſs in the city, and of the third claſs in the provinces, as well as to one of thoſe of the mandarins of arms in the ſecond claſs: but it is abſolutely neceſſary that they ſhould have ſtudied three years before in the imperial college.

We have already ſeen, that in China fathers may be rendered illuſtrious by their children, though children can derive no honours from their fathers. The faults of the former are imputed to the fathers. The family burying-place of every mandarin who has been guilty of certain crimes, either againſt the ſtate or the people, is raſed to the foundation; on the other hand, a mother, whoſe huſband and ſon are mandarins, may add the ſuperlative *moſt* to the title given her by cuſtom, which ſhe could not do were ſhe only the wife of a mandarin.

We have already given an account of the war eſtabliſhments, and military diſcipline of China. We muſt add a few words on that

ſubject

ſubject as far as it relates to the interference of government. Nothing is neglected by adminiſtration that can tend to excite emulation among the troops, or engage them to reſpect the civil laws. They have completely ſucceeded in the latter point—The military in this empire are more harmleſs and tractable than the humbleſt citizen,—an example not uncommon in Europe.

The greater part of the Tartar families are lodged either in immenſe barracks, which have been erected in the ſuburbs of Pe-king, or in the adjacent country; and every common ſoldier is allowed a complete and ſeparate apartment for the uſe of his family. They contain houſes for the officers ſuited to their rank, and even public ſchools, where the Tartar youth receive a proper education. Theſe barracks are of great utility for giving effect to the exertions of the police.

The principal military offices are held by Tartars—a wiſe precaution to maintain their conqueſt, independent of the ſuperiority which they have over the Chineſe, in point of warlike genius. A campaign is generally reckoned to conſiſt of two years ſervice. An exact journal is kept of every military tranſaction,

action, and thoſe are particularly mentioned, who have given proofs of remarkable courage, or diſplayed ſingular examples of ſuperior ſkill. Promotion is the conſequence to thoſe who have ſignalized themſelves, if they ſurvive; if not, the rewards which they have merited are conferred on their widows, children, or brothers. Neither the father of a numerous family, an only ſon, nor the ſon of an aged widow, is obliged to perform military ſervice, unleſs the ſtate be in great danger, or in caſes of the moſt urgent neceſſity. Government advances money to thoſe who enliſt; they alſo receive double pay; the firſt for themſelves, and the ſecond for their family; and this they enjoy till their return.

No kind of ſervice rendered to the ſtate is either neglected or forgotten; and military ſervices much leſs than others. But as war cannot always continue, that eſteem in which military men are held in time of danger, ſeems to ceaſe almoſt the inſtant that the danger is over. On theſe critical occaſions government beſtows, with a laviſh hand, diſtinctions, rewards, and honours of every kind. It extends even its favours to the loweſt military claſs. Does a common horſe or foot ſoldier fall in

battle, his hair, his bow, or his ſabre, is tranſmitted to his family, to be interred, inſtead of his body, in the ſepulchre of his anceſtors. An eulogium, ſuited to what he has atchieved, is added, to be engraven on the tomb in which theſe relics are depoſited. A ſtill greater ſhare of diſtinction is beſtowed on thoſe officers who have fallen in defence of their country. Either their whole armour, their aſhes, their bones, or their entire bodies, are conveyed to their relations. Their rank, or the manner in which they have diſtinguiſhed themſelves, generally ſerves as a rule upon theſe occaſions: ceremonies are performed in commemoration of ſome, and monuments are erected to others. The body of an officer, or the hair of a common ſoldier, is often tranſported, in this manner, to the diſtance of a thouſand or fifteen hundred leagues. The latter, as well as the former, is mentioned with honour in the Gazette: his name thus paſſes before the eyes of the public, and thence into the General Hiſtory of the empire.

Rewards are always ready for thoſe who have done their duty; and puniſhment is not ſlow in overtaking thoſe who neglect it: but yet the degradation, or even the diſmiſſion of a ſuperior officer, can neither fix a ſtigma on the

the character of his ſon, nor in the leaſt impede his promotion. When the ſon is aſked by the emperor reſpecting his family, he will reply, coolly—*My father was diſgraced for a certain offence*; *my grandfather was beheaded for ſuch a crime*; and yet, this acknowledgment is not in the leaſt detrimental to the perſon who makes it. He may even, by aſſiduity and important ſervices, be able to wipe away the infamy affixed to their memory.

CHAP. XIV.

THE PRECEDING CONTINUED.

ADMINISTRATION OF THE IMPERIAL FAMILY.

THE ruler of an immenſe empire, who piques himſelf on his good government, who ſeems even attentive to watch over the happineſs of every family, will undoubtedly not neglect to maintain good order in his own. We have already had occaſion to mention in this work, the princes of the blood in China. Europeans may have formed very falſe ideas reſpecting

reſpecting their ſituation, credit and influence in adminiſtration. All their privileges conſiſt in certain rights of repreſentation, and in being tried by their peers only. They cannot even depend upon that diſtinction which is conferred by riches, or annexed to place. Every thing in this methodical empire is ſubmitted to an examination. The yellow girdle only is what theſe princes inherit by birth.

This right, however, belongs only to thoſe who are deſcended in a right line from the reigning dynaſty. The names of their children, whether girls or boys, the year, month and day of their birth, are inſcribed in a large yellow book, particularly appropriated for this purpoſe. An orange girdle is the diſtinguiſhing mark of collateral princes; and the names of their children are regiſtered in a red book. The emperor alone determines the ſurnames of princes of the reigning branch. The reſt cannot aſſume any that has too near an affinity with Mogul or Chineſe names.

When the princes and princeſſes of the laſt claſs have attained to the age of fifteen, they preſent a petition to the emperor, in which they requeſt permiſſion to marry. Princes of the direct line may omit this formula; but if they

they are deſirous of being connected by marriage with any of the Mogul or Kalka princes, they muſt firſt obtain the emperor's conſent.

The rank even of the emperor's ſons, except of his immediate ſucceſſor, diminiſhes one degree every generation. At the ſeventh, the eldeſt of theſe branches has a title to wear only the yellow girdle: the reſt find themſelves ſunk to the rank of plain citizens.

An hereditary ſovereignty paſſes, with all its rights, from one eldeſt ſon to another. This regulation holds good for every generation, unleſs the poſſeſſor forfeits his title by being guilty of ſome crime. In ſuch a caſe, the emperor appoints to the ſucceſſion, either one of his younger brothers, or a couſin; but theſe muſt be always choſen from the ſame branch. The lawful branch cannot be deprived of this right, unleſs all thoſe are condemned who compoſe it.

The only hereditary authority of the other princes exiſts among the troops called the Tartar bands. There they enjoy, without any oppoſition, that rank which they derive from their birth: in every thing elſe, they are on a level with others; at ſtated periods, they are ſubjected to a military examination; and they are

always promoted or degraded according as they ſhew more or leſs knowledge and ſkill. The heir apparent, and the princes, his ſons, are obliged to undergo the ſame trial. The only diſtinction allowed them in this reſpect, is, that ſchools are eſtabliſhed for their uſe only, and that their literary and military examinations are made before their own maſters. After theſe examinations, of which an exact regiſter is kept, they are promoted ſooner or later, and to offices of greater or leſs importance, according to the genius and abilities which they have diſplayed.

There are particular titles and degrees of rank which belong to the imperial family only; but the law has preſcribed the age at which they may be enjoyed, and the manner in which they muſt be obtained, either when claimed by birth-right, or as the recompenſe of merit, or when ſought for by intereſt. The law alſo explicitly defines every thing relating to the younger princes of the different orders; the rank, titles and rights which the daughters of the emperor, of the princes his ſons, and of titled princes, convey to their huſbands; and, laſtly, the prerogatives, marks of diſtinction, honorary rights and revenues aſſigned to each order of

titled princes; it even ſeems to appreciate, by anticipation, thoſe honours or rewards which the emperor may beſtow upon them, either by favour, or as the recompenſe of important ſervices.

The title of prince does not convey to thoſe who enjoy it, a right of ſitting in any tribunal: on the other hand, princes cannot be tried but by a tribunal eſtabliſhed entirely for them, and which never takes cognizance of any thing that relates to people of any other rank. Neither their criminal nor civil affairs can be brought before any other court but the *Tſong-gin-ſou*, or Tribunal of Princes. We have already given an account of its functions. Whoever inſults any prince of the imperial family who is decorated with the yellow girdle, had he no title or other mark of diſtinction, is put to death, without remiſſion. But this is not the caſe, if the prince has omitted or neglected to put on his yellow girdle: the affair then becomes a caſe between citizen and citizen; and the aggreſſor eſcapes with a baſtinading. A prince is never expoſed to this diſgrace, even after he has been condemned by his tribunal. Sentence of death paſſed againſt him, cannot be put in execution until the emperor's conſent is obtained;

tained; and he may avoid every other corporal puniſhment by paying a fine.

The privileges of untitled princes are much leſs extenſive. The police has almoſt the ſame authority over them as over every other citizen: it may reprimand and admoniſh them, and even commit them to priſon. If they are brought before its tribunal to be tried, they are treated with the utmoſt rigour; and no ſum of money, however great, can exempt them from puniſhment.

The diſtinction between theſe and titled princes is often very great. Thoſe who are in no office or dignified ſtation, are generally very poor; they are ſometimes even reduced to the neceſſity of receiving the higheſt pay of a common ſoldier in the Tartar bands: however, when they eſpouſe a wife, marry a ſon or daughter, or inter any of their relations, the emperor makes them a preſent of an hundred ounces of ſilver; he alſo relieves them on other occaſions, and aſſiſts their widows and orphans, when poor and needy; but, in doing ſo, he never deviates from the ſtrict rules of economy. The mandarins, in this reſpect, are much better treated than the relations of the ſovereign. As he knows that the former have more connection with

with the people, he is deſirous that they ſhould not be induced, by poverty or want, to commit acts of oppreſſion, and that no pretence or excuſe may be left them for haraſſing his ſubjects. Nothing, if they are reprehenſible, can ſave them from the puniſhment inflicted by the law.

CHAP. XV.

CODE OF THE EMPERORS.

ALL nations have groaned under the yoke of bad princes, and there are ſcarcely any which have not been ruled by ſome good. Rome had a Tiberius, a Caligula, a Nero, and a Domitian; China alſo has had her tyrants. Rome flouriſhed under a Titus, a Trajan, an Adrian, and an Antoninus: but China can boaſt of having been governed by a much greater number of wiſe and excellent princes. The regulations which the latter preſcribed to themſelves, as the rules of their conduct, we intend to be the ſubject of this chapter.

Yao was one of the earlieſt monarchs of China; and he is one of thoſe of whom men-

tion is ſtill oftenest made. To him China is indebted for the inſtitution of all her tribunals. It was he who choſe a ſucceſſor from among the claſs of thoſe who cultivated the earth, and who baniſhed for ever from the throne his own ſon, becauſe he judged him incapable of filling it with honour to himſelf, or advantage to the empire. *Yao* thus addreſſed the ſucceſſor whom he had adopted:—*In all your actions obſerve a juſt medium: it conſiſts in exceeding in nothing, and in nothing coming ſhort of your duty.*—*Chun*, to whom this maxim was addreſſed, tranſmitted it to his ſucceſſor *Yu*. He had choſen him in the ſame manner as he himſelf had been by *Yao*.

Theſe three ancient monarchs are conſidered as the legiſlators of China; and thoſe maxims which they preſcribed to themſelves, as the rules of their conduct, have been obſerved, as laws, by all the good emperors. The greater part of them have even requeſted their enlightened ſubjects, to give them whatever advice they might think neceſſary for the welfare of the ſtate. Every remonſtrance is received, when couched in terms of proper reſpect, and when the contents of it are made known to the emperor only.

Kia-

Kia-chan, a plain man of letters, did not wait for any invitation of this kind. He was the firſt who had the boldneſs, of his own head, to offer advice to the emperor, who, at that time, was *Ven-ti*, otherwiſe called *Hiao-ouen*.—He reminded this prince of the faults, errors, and even crimes of his predeceſſors. For example: '*Chi-hoang*, prince of *Tſin*, when he 'became emperor, and, by that, maſter of all 'the ordinary revenues of the empire, inſtead 'of confining himſelf to theſe, immediately laid 'on new taxes, loaded his people with burden-'ſome ſervices, and rendered them ſo wretched, 'that, having nothing more to fear from his 'ſeverity, the mountains were covered with 'troops of banditti, and the highways filled 'with the criminals who were daily conducted 'to priſon, or to puniſhment. His ſubjects 'only waited for a ſignal, to ſhake off ſo heavy 'a yoke. *Tchin-tchin* gave them this ſignal: of 'the conſequences, great prince, you yourſelf 'are not ignorant.'

Here *Kia-chan* gives a detail of certain depredations committed by *Chi-hoang*.—'In a 'march which he made from *Kien-yeng*, as far 'as *Yong*, he changed his palace three hundred 'times; and he found them all ſo well fur-

'niſhed, that he was under no neceſſity of 'carrying any thing with him, not even bells 'and drums. Several of the palaces which 'he inhabited were ſuch ſuperb edifices, that 'they appeared more like mountains than 'houſes. The walls were ſeveral dozens of '*gin* in height (a *gin* is equal to eighty French 'feet). From north to ſouth they extended 'a thouſand paces, and from eaſt to weſt half 'a league.'

Chi-hoang made choice of mount *Li* for a burying-place, and kept ſeveral hundreds of workmen conſtantly employed upon it for ten years. The exterior part of this ſurpriſing monument, as well as its inſide, was decorated with a magnificence almoſt incredible. Around the top ran immenſe galleries, and behind aroſe a mountain formed by the hands of men, and covered with trees planted by art; 'Behold,' purſued *Kia-chan*, 'an extra-'vagant expence for the tomb of one man; 'his deſcendants for theirs were obliged to beg 'a few feet of ground, and had not to cover 'them even a ſmall hut thatched with reeds. 'Behold alſo, great emperor, the example 'which I take the liberty of recalling to your 'memory. I beg you will pay that attention

'to

'to it which it deſerves, and turn it to your 'own profit.'

Kia-chan at the ſame time reminded the emperor of a cuſtom practiſed by the moſt ancient of his predeceſſors: 'They had gene-'rally in their preſence a man whoſe duty and 'buſineſs it was to remark their faults, and 'keep an exact account of them. They had 'two officers beſides, one of whom was obliged 'to read to the prince every proſe compoſition 'that was publiſhed throughout the whole em-'pire reſpecting the government; the employ-'ment of the other was to collect all the verſes 'and ſongs that were handed about relative 'to the ſame ſubject.' This was an excellent method, eſpecially among ſo moderate a people as the Chineſe, who never find fault to ſhew their wit, but to remove the cauſes of blame. France can cite only one example of a miniſter (Cardinal Mazarine) who ſeemed deſirous of knowing what ballads or verſes were made againſt him.

But let us return once more to *Kia-chan.* In this diſcourſe he recapitulates in the minuteſt manner, and praiſes without reſtriction, all the actions which *Ven-ti* performed worthy of commendation; but he adds, *Will you not relax?*

relax? I fear it greatly. I behold your moſt diſtinguiſhed miniſters admitted to ſhare in all your pleaſures, and I perceive that you yourſelf are too much devoted to them. It is true that *Ven-ti* had conceived an ardent paſſion for the chace, and that he carried his miniſters with him to partake of his ſport. It is not in the middle of ſuch an enjoyment that an emperor can aſſemble his council, or that miniſters can diſpatch much buſineſs. The emperor however received the remonſtrance graciouſly, created its author *Héou* (a dignity next to that of king), and did not ſuppreſs this bold, but hazardous ſupplication. It makes at preſent part of the *Imperial Collection*, a work compiled and arranged by the care and under the inſpection of the emperor *Kang-hi*, who died in 1722, and which, together with the five canonical books, forms the national code, and that of the emperor.

Kang-hi did not confine himſelf to the forming of this collection; he examined and ſometimes wrote annotations upon every part of which it conſiſts. The conduct of this emperor is the beſt code that a ſovereign can adopt; it ſeems to have acquired the force of a law for his ſucceſſors. The ſeverity which he exerciſed

erciſed againſt the only ſon whom he had by his lawful wife, is a very ſtriking example to every Chineſe prince, who may be heir apparent to the throne. *Kang-hi* depoſed in the moſt public manner the ſame ſon whom he had appointed to be his ſucceſſor, ordered him to be loaded with irons, and even included his children and principal officers in his diſgrace; after which, he inſerted in the Gazette the motives that had induced him to treat the prince with ſo much ſeverity.

The ſame emperor re-eſtabliſhed the military diſcipline which had been greatly relaxed, cauſed a great number of cannons to be caſt, and was not afraid to humble the national pride of the Chineſe, by entruſting a foreigner and a jeſuit with the care of ſuperintending this operation. He was not even afraid of offending againſt eſtabliſhed cuſtom and ancient prejudices in creating him a mandarin. His firſt rule of conduct was to act in every thing for the public good, which prejudice always impedes. He entertained a conſtant and ſincere reſpect for old age, and in that he united ſound policy with humanity. The greateſt abuſe in a ſtate is, that youth preſumes too much

much on its own abilities, and ſets too little value on experience.

The prudence of age alone in a ſtateſman is not ſufficient; indefatigable aſſiduity is alſo neceſſary, and we may add genius. This emperor, who to a bright genius added the advantages ariſing from ſtudy, thought that he obſerved much remiſſneſs in the great doctors of the empire: as he ſuſpected that this might proceed from negligence in ſome, and incapacity in others, he was reſolved to make a ſtrict inquiry, and to judge of their merits himſelf. For this purpoſe he ordered them to appear before him, and queſtioned them in the cloſeſt manner. Several of them who acquitted themſelves badly in this examination altogether unexpected, becauſe it was unprecedented, were immediately degraded, and ſent back to their provinces. But the matter did not end here: the emperor, unwilling to truſt entirely to his own opinion, and deſirous of guarding againſt any error of judgment into which he might fall, employed an intelligent mandarin who was not in the ſecret, and who was entirely ignorant of the deciſions already given, to examine theſe doctors in the ſame manner. The reſult of the ſecond examination was like

that

that of the firſt, except with regard to one of the literati, whom the emperor had declared incapable; his abilities on the ſecond trial were found to be only doubtful. This example, which might be renewed, has greatly diminiſhed the pride of the literati, and re-animated their emulation.

It was the ſame *Kang-hi* alſo, who, in order to promote good morals, forbade the ſale of any book which might in any reſpect tend to corrupt them; and for this reaſon, ſays a Chineſe author, becauſe *people will do without ſhame, whatever they have read with pleaſure.*

CHAP. XVI.

VIEW OF THE PRESENT GOVERNMENT.

THE new maſters of China made no change in the government: they adopted the ancient form, and it ſtill ſubſiſts. The Tartar conquerors ſubmitted to the laws and cuſtoms of the conquered nation; they were contented with reforming certain deſtructive abuſes, which had inſenſibly crept in, and which a wiſe government can neither tolerate nor

nor permit. In a word, China appears to have gained much by a revolution which ſeemed likely to occaſion its ruin.

The Tartars whom the Chineſe conſider as a barbarous nation, have never yet given them but emperors worthy of governing this immenſe empire, and emperors who have always governed it by themſelves. Theſe princes beſtow more care and attention on the conquered people than on their natural ſubjects. Should a diſpute ariſe between a Chineſe and a Tartar, the former muſt have greatly deviated from the rules of juſtice, if he is not found to be in the right even by the tribunals, which are all compoſed of half Chineſe and half Tartars. This policy is eaſily comprehended; but nevertheleſs it diſplays prudence and wiſdom. The ſlighteſt fault committed by a Tartar mandarin is ſeverely puniſhed; but the puniſhment of the greateſt is often mitigated, if the delinquent be a Chineſe. It is among the Tartars in particular, that government endeavours to encourage a taſte for arms, keep up diſcipline, and excite a military ſpirit. An officer of that nation is ſure to be puniſhed if he in the leaſt neglects his duty; however ſmall his offence may be, he is always diſmiſſed. A Chineſe officer

officer may be forgiven, but a Tartar is never pardoned.

Every perſon in China who holds a place under government, whether in the civil or military department, always imagines that he ſees a ſword ſuſpended over his head. He cannot foreſee his deſtiny even when cited before the emperor's tribunal. The time, particular circumſtances, or the neceſſity there may be of making an example, ſometimes all concur to render his puniſhment inevitable.

The faults puniſhed with greateſt ſeverity, are thoſe which wound the intereſts of the people: they therefore ſeldom fall a prey to that claſs of petty tyrants, who, if not narrowly watched, might gradually deſolate the empire. Every great mandarin is reſponſible for the faults committed by his ſubalterns; he is the inſpector who watches over their conduct, and as we may ſay their ſurety; he would be puniſhed for their faults, did he neglect to inform himſelf of them, or to expoſe them.

The literati are always honoured and eſteemed: they enjoy every privilege and diſtinction annexed to that title; but government checks their pride, and encourages their labours. The ſeverity of their examinations will prevent this

this claſs from multiplying too much; it will be leſs numerous, but more learned and uſeful.

The Tartar government beſtows more care and attention on this claſs of people, than on any other. No commotion however ſmall, no inſurrection however ſlight, remains unpuniſhed, and the mandarin who has occaſioned it, or who did not endeavour to prevent it, is treated with ſtill greater ſeverity. In a word, the preſent government is ſo rigid towards the great, and ſo mild and friendly to the people, that they would be as much afraid of loſing their new maſters, as their new maſters would be of loſing them.

BOOK VI.

RELIGION OF THE CHINESE.

TO judge properly of the religious ſyſtem of the Chineſe, we muſt not confound the ancient and permanent religion of the ſtate with popular ſuperſtitions introduced in latter ages. The primitive worſhip of the ancient Chineſe has continued invariably the ſame, even to the preſent time. This doctrine of the early ages has been changed neither by a long ſucceſſion of years, political revolutions, nor by the fantaſtical dreams of philoſophers; it is at preſent the only religion avowed by government, followed by the emperor, grandees, and literati, and authoriſed to be publickly taught. We ſhall firſt collect thoſe ſcattered opinions which may be neceſſary to convey an idea of it to our readers, and afterwards give a detail of the modern ſects.

CHAP. I,

ANCIENT RELIGION OF CHINA.

FATHER *Amiot*, an impartial and able judge of the literature, hiſtory, and ancient monuments of China, gives, in the following words, the reſult of his long and laborious reſearches reſpecting the origin of the Chineſe, and of their primitive religion. 'Armed with courage, and ſupported by in-'vincible patience, I ſet out on my journey: 'for a long time I marched through tedious 'and difficult paths over-run with briars, and 'full of danger. I made my obſervations and 'remarks upon every object which preſented. 'I combined, compared, analyſed, and medi-'tated, till by a train of reaſoning, which I 'flatter myſelf will be found juſt; and by a 'chain of proofs which appear to me incon-'trovertible, I have at laſt concluded, that— '*The Chineſe are a diſtinct people, who have ſtill 'preſerved the characteriſtic marks of their firſt 'origin; a people whoſe primitive doctrine will 'be found, by thoſe who take the trouble of exa-'mining it thoroughly, to agree in its eſſential parts*

'*with*

'*with the doctrine of the chosen people, before* '*Moses, by the command of God himself, had* '*consigned the explanation of it to the sacred re-* '*cords; a people, in a word, whose traditional* '*knowledge, when freed from whatever the ig-* '*norance or superstition of latter ages has added to* '*it, may be traced back from age to age, and* '*from epocha to epocha, without interruption, for* '*the space of four thousand years, even to the re-* '*newal of the human race by the grandson of* '*Noah.*'

We have indeed every historical probability to support us in believing, that the colony which first peopled China, was composed of the immediate descendants of Noah. Full of respect for that distinguished patriarch, whom they considered as their common chief or head, they must have carried along with them the paternal instructions they received from his mouth, his precepts respecting the belief and religious worship which prevailed at that time, and the whole treasure of antediluvian knowledge. If we search into the historical records of all ancient nations, we shall find that the nearer they approach to their origin, the more distinct and sensible the traces of the true worship become. The traditions of the patriarchs must have

formed the firſt religious code of the colonies that departed from the plains of Shinar, to go and people the earth; and theſe traces of the primitive religion may be found in the oldeſt books of the moſt ancient nations. The *king*, or canonical books of the Chineſe, every where confirm the idea of a Supreme Being, the creator and preſerver of all things. They mention him under the names of *Tien*, or *Heaven*; *Chang-tien*, or *Supreme Heaven*; *Chang-ti*, or *Supreme Lord*, and of *Hoang-chan-ti*, *Sovereign* and *Supreme Lord:* names correſponding to thoſe which we uſe when we ſpeak of *God*, the *Lord*, the *Almighty*, the *Moſt High*. 'This 'Supreme Being,' ſay theſe books, 'is the prin-'ciple of every thing that exiſts, and the fa-'ther of all living; he is eternal, immoveable, 'and independent; his power knows no 'bounds; his ſight equally comprehends the 'paſt, the preſent, and the future, and pene-'trates even to the inmoſt receſſes of the 'heart. Heaven and earth are under his go-'vernment: all events, all revolutions are the 'conſequences of his diſpenſations and will. 'He is pure, holy, and impartial; wickedneſs 'offends his ſight, but he beholds with an eye 'of complacency, the virtuous actions of men.

'Severe,

'Severe, yet juſt, he puniſhes vice in a ſtrik-
'ing manner, even on the throne, and often
'precipitates thence the guilty, to place upon
'it the man who walks after his own heart,
'whom he hath raiſed from obſcurity. Good,
'merciful, and full of pity, he relents on the
'repentance of the wicked: public calamities,
'and the irregularity of the ſeaſons, are only
'ſalutary warnings, which his fatherly good-
'neſs gives to men to induce them to reform
'and amend.' Such are the character and attributes of the Divinity which are declared in almoſt every page of the *Chou-king*, and other canonical books.

Do deſtructive rains, or exceſſive drought, threaten to deſtroy the riſing crops, and to blaſt the hopes of the huſbandman—is a virtuous emperor attacked by ſickneſs, and is the life of the father of his people in danger—ſacrifices are immediately prepared, and ſolemn vows are addreſſed to the *Tien*, and often not in vain. Has a wicked prince been ſtruck dead by lightning—this puniſhment is not conſidered as the mere effect of chance, it is attributed to the anger of the *Tien*, to his viſible juſtice, and to the power of his avenging arm. Theſe books inform us that the em-

peror *Teheou* rejected all the good thoughts with which he was inſpired by the *Tien*, and that he paid no regard to thoſe prodigies by which he forewarned him of his approaching deſtruction, if he did not reform—'Had the 'emperor *Kié* changed his conduct,' add they, 'after the admonitions which he received from 'the vengeance of heaven, the *Tien* would 'not have deprived him of his empire.'

We ſee therefore, by the conduct of the firſt emperors in times of diſaſter and public calamity, what exalted notions they had formed of the juſtice and holineſs of the Supreme Being. Not contented with throwing themſelves under the protection of the *Tien*, with offering ſacrifices, and addreſſing prayers to him, they alſo endeavoured to diſcover what ſecret faults or crimes they had committed, which might have called down the vengeance of heaven on their people; they examined whether they had not been too extravagant in their dreſs, too luxurious in their tables, or too magnificent in their palaces. They often acknowledged, in preſence of the whole nation aſſembled, that they had been guilty of theſe faults; they confeſſed they were ſufficient to excite the indignation of

Heaven, and offered themſelves as victims to avert its vengeance from their people.

But that we may better explain this ſubject, let us ſee what the *Chou-king* tells us reſpecting the religion of the ancient emperors *Yao*, *Chun*, and *Yu*. '*Yao*,' ſays the *Chou-king*, 'thus gave 'his orders to *Hi* and to *Ho*. *The ſupreme* 'Tien *is entitled to our homage and adoration.* '*Compoſe therefore a calendar, and let religion* '*receive from man thoſe times and ſeaſons which* '*are its juſt due.*' It appears extraordinary to us in Europe, that the Chineſe have always thought the correcting of the calendar an object of ſo great importance, that it is made an affair of ſtate, and that the neglecting of it has at all times been conſidered as a certain ſign of degeneracy, and the forerunner of a revolution. Every founder of a new dynaſty has always begun his reign by a reformation of the calendar; and we ſee here that *Yao* beſtowed his firſt care and attention upon it. But why is it an affair of ſo great importance? becauſe, ſay the commentators, the calendar is eſſentially connected with religion; and becauſe *Yao* eſtabliſhed as the motive, end, and foundation of all other laws, the worſhip which man is obliged to render to God; it

was neceſſary to fix invariably the days and ſeaſons which ought to be particularly conſecrated and ſet apart for the performance of this important duty.

The following explanation is given of this firſt text of the *Chou-king* which we have cited, in the *Imperial Commentary* *. 'Before he ſpoke 'of the calendar,' ſays *Lu-chi*, '*Yao* firſt began 'by declaring, that adoration was due to the '*Tien*, and that he could not neglect it. After 'the regulation of the calendar, he ſpeaks of 'thoſe times which men ought to ſet apart for 'the purpoſes of religious worſhip; becauſe, 'having eſtabliſhed it, as a certain principle, 'that the *Tien* was to be adored, proper ſeaſons 'ſhould be appropriated for rendering him ho-'mage. Thus the honour which is due to the '*Tien*, and the homage rendered him by re-'ligion, take place of all other things. A vir-'tuous prince,' adds *Tchin-tchi*, 'governs his 'ſubjects for the ſervice of the *Tien*. For this 'reaſon, he has ſo much at heart the eſtabliſh-'ment of religious worſhip. Having religion, 'which honours the *Tien*, ſo much at heart, he

* Theſe paſſages of the Imperial Commentary were tranſlated by Father *Ko*, a Chineſe Jeſuit, reſident at Pe-king. See *New Memoirs of China*, Vol. I.

'care-

'carefully obſerves the epochs of the calendar. 'The more attention he pays to the proper 'governing of his ſubjects, the more punctual 'he is in allotting to religion the time that is 'due to it. Whatever purſuits a virtuous man 'follows, he cannot proceed one ſtep without 'religion: of much more importance, there-'fore, does he conſider it, when he governs his 'people only to ſerve the *Tien*. *Yao* is the firſt 'man, and the firſt ſage, of whom mention is 'made in the *Chou-king*; virtue is the firſt thing 'by which he diſtinguiſhed himſelf, and *Re-'ligion* the firſt word he pronounced. The 'thouſand, and the ten thouſands of words ut-'tered by the wiſe and holy, either concerning 'great things, or reſpecting ſmall, all tend to 'religion. Religion is the ſource and fountain 'of all good: he who follows religion, attains 'to wiſdom. If we would make an eulogium 'on the virtues of *Yao*, we muſt firſt name re-'ligion, to paint them, as it were, at one ſtroke; 'and we muſt finiſh the picture, by praiſing 'his wiſdom. The heart of this good man was 'always filled with that fear and reverence 'with which the *Chang-ti* ought to be ſerved: 'in this appears that ſublime wiſdom which 'exalted him ſo much above other men.'

The

The motive which induced *Yao* to reject *Kong-kong*, who had been propoſed to him as a ſucceſſor, was the opinion he entertained of his not being impreſſed with the fear of the *Tien*. '*Kong-kong*,' ſays he, 'is wiſe only in 'words: his pride threatens the *Tien*.' When *Yao* gave his conſent, that *Pe-kouen* ſhould be entruſted with the care of draining the waters that had inundated the empire—'Let him go,' added he, 'and may Religion guide his ſteps.' 'May Religion direct your ſteps,' ſaid he to his daughter alſo, when he gave her in marriage to the wife *Chun*.

Chun, who ſucceeded *Yao*, appears to have no leſs feared and reſpected the *Chang-ti*. His firſt care, after being inveſted with royal authority, was, to offer up a ſacrifice to the Sovereign Lord of the Univerſe. He diſtributed employments; and, after having exhorted each of his officers to be faithful and vigilant in diſcharging the duties of their offices, he concluded by the following words, addreſſed to them all in general: 'Never ſhut your ears againſt the 'voice of Religion; and let every moment re-'double your diligence in ſerving the *Tien*.' But the words addreſſed by this prince to *Pe-y*, when he appointed him to preſide over religious

ligious ceremonies and worſhip, ſhew, in a more ſtriking and forcible manner, how dear religion was to his heart. It is related in the *Chou-king*, that he aſked his nobles—'Is there any 'one among you, who can preſide, with us, 'over the three *Li*?' The aſſembly named *Pe-y*.—'Be *tchi-tſong* *,' ſaid *Chun* to him; 'watch over yourſelf, night and day, with re-'ligious fear. How pure muſt your heart be! 'how upright and innocent your conduct!' *Pe-y* proſtrated himſelf, with his face towards the earth, and requeſted the prince, that he would chooſe *Kouei*, or *Long*. 'Obey,' ſaid the prince, 'and be impreſſed with the livelieſt 'ſenſe of religion.'

The explanation which the Imperial Commentary gives of theſe words of *Chun* deſerves to be quoted.—'*Night and day* (that is to ſay, 'from ſun to ſun), that his religion might have 'a watchful eye over all his actions, in order 'that its purity and integrity might receive no 'ſpot:—*pure*; that is to ſay, that his heart might 'be free from ſelfiſhneſs, and exempt from 'every fault. When integrity, foſtered by re-'ligion, takes root in the human breaſt, it ba-

* He who preſides over religious worſhip.

'niſhes

'niſhes ſelf-love, and leaves it no room to re-
'enter; the mind is then pure and ſerene; it
'is not corrupted by concupiſcence or the de-
'ſire of earthly things; and it may enter into
'communion with the ſpirit. He who is filled
'with religion, is filled with integrity; and he
'whoſe heart is full of integrity, may preſide
'over worſhip, and regulate its exterior form.
'Integrity of heart produces virtuous actions;
'true integrity proceeds from religion; who-
'ever wants religion is deceitful: it is the heart
'of man. Purity is the continuance of integrity;
'he who is upright is pure; he who does not
'walk uprightly is unclean. When integrity
'and purity are both wanting, it is difficult to
'ſerve the ſpirit: for this reaſon, the text ſays,
'*night and day*, to point out an uninterrupted
'continuance. The emperor preſides over that
'worſhip which is rendered to the Sovereign
'of Heaven and Earth. The *tchi-tſong* is his
'aſſiſtant in what regards worſhip; but, unleſs
'his heart be united to the Sovereign of Heaven
'and Earth, and united, by virtue, to the wiſ-
'dom of the Spirit, he is not worthy of ſo im-
'portant an office.'

Yu was equally religious as the emperor *Chun*, to whom he ſucceeded. 'The great *Yu*,' ſays

ſays the *Chou-king*, 'covered the four ſeas with 'the rays of his wiſdom: he was a true wor- 'ſhipper of the *Chang-ti*.—" How neceſſary it " is to watch over one's ſelf!" ſaid he to the 'emperor *Chun*. " How neceſſary it is that this " vigilance ſhould be enlivened by religion, to " preſerve inward peace of mind; to confine us " within the bounds of our duty; to prevent " us from contaminating ourſelves by guilty " pleaſures; to enable us to diveſt ourſelves of " prejudice, and to appoint to employments " without reſpect of perſons; to give us wiſ- " dom to ſuſpend our reſolves in doubtful and " critical conjunctures; to decide on nothing, " without a full and perfect knowledge; to " prefer the welfare of the ſtate to the vain ap- " plauſes of the multitude, and never to ſacrifice " the people to our paſſions."—" Strengthen " and refine your virtue," ſaid *Kao-yao* to him; " let your deſigns be dictated by wiſdom, and " let your reſolutions be approved by ſages."— " But," replied *Yu*, " how can this be at- " tained?"—" Think on *eternity* *," returned 'Kao-yao, " if you are deſirous of improving " your mind, and of continually adding to it

* Sée-yong.

" new

" new virtues. How dangerous it is for a prince
" to lead his ſubjects, by his example, over the
" deſtructive rocks of effeminacy and pleaſure!
" Watch, O prince! without ceaſing; and let
" fear, conſtant fear, confine you within the
" bounds of duty. The conſequences of that
" which ends with the day, of that which en-
" dureth not till the morning, may reach even
" to the remoteſt ages. Render not the cares
" of thy mandarins of no avail: they are more
" the ſervants of the *Tien* than thine. It is the
" *Tien* who hath impoſed the yoke of laws
" upon men; it is the *Tien* who hath eſtabliſhed
" the diſtinctions of rank and condition. Laws
" are a treaſure without price; diſtinctions are
" the ſources of happineſs: but they are not ſo,
" unleſs men are faithful, and unleſs the fear
" of ſinning, the love of religion, and the ſpirit
" of concord, influence all their actions. Vir-
" tue is tenderly cheriſhed by the *Tien*: let it,
" therefore, enjoy the diſtinction allotted to
" each rank. The *Tien* abhors wickedneſs: let
" the five puniſhments be inflicted on crimes,
" according to their enormity. Attend, O prince!
" aſſiduouſly attend, to the cares of govern-
" ment. The *Tien* is wiſdom and truth; but,
" by the eyes of their ſubjects, he beholdeth
" princes.

" princes. Terrible is the *Tien* in his vengeance;
" but it is by the hands of the people that he
" puniſheth princes: ſo much do thoſe who
" are high, depend upon thoſe who are low.
" Let religion direct your paths, and you ſhall
" poſſeſs the earth. Never loſe ſight of the true
" end of government. It is neither by the crafty
" arts of vain policy, nor by the force of autho-
" rity, that princes reign: it is by juſtice. In
" proportion to the application which you
" yourſelf give to the buſineſs of the ſtate, will
" you receive the ſupport of your officers; and
" upon your own care will your ſucceſs de-
" pend. Shew yourſelf worthy of the choice of
" the *Chang-ti*; and the *Tien*, in his turn, will
" ſupport, by his favours, him whom he hath
" choſen."

It was neceſſary to relate theſe ancient texts, which might have been eaſily multiplied, to ſhew what was the religious doctrine of the ages of *Yao*, *Chun* and *Yu*. We ſee, in theſe monuments of remote antiquity, the moſt evident traces of the patriarchal faith; and that the ancient Chineſe worſhipped only one Supreme God, whom they conſidered as a free and intelligent Being, and as an all-powerful, avenging and rewarding Spirit.

The

The following obſervations we will venture to give only as mere conjecture. Among the ancient Chineſe characters which have eſcaped the ravages of time, we find the following, △. According to the dictionary of *Kang-hi*, this character ſignifies union; according to the *Choue-ouen* (that book ſo highly eſteemed in China), △ is *three united in one*; it derives it from the characters *jou* (to enter or penetrate), and *ye* (one), whence it concludes, that △ means three united, penetrated and incorporated into one. The *Lieou-chou-tſing-hoen*, which is a learned and accurate explanation of the moſt ancient characters, interprets it thus: '△ ſignifies ſtrict union, harmony, the chief good of man, of heaven and of earth; it is the union of the three *Tſai* (*Tſai* ſignifies principle, power, knowledge); for, united, they direct, create and nouriſh together. The image (three united in one figure) is not ſo obſcure in itſelf; however, it is difficult to reaſon on it, without being deceived: on this ſubject it is difficult to ſpeak.'

Father Amiot, ſpite of all the objections which the critics of Europe may make, ſeems to conjecture, that the character △ might have been, among the ancient Chineſe, the ſymbol of

of the Moſt Holy Trinity; 'And the more ſo,' adds he, 'as the ancient books furniſh a num-'ber of texts which give us reaſon to ſuppoſe 'them to have been poſſeſſed of ſome know-'ledge of this ſublime myſtery.'

The book *Sée-ki*, ſays—'The emperor for-'merly offered up a ſolemn ſacrifice, every 'three years, to the Spirit TRINITY AND 'UNITY, *CHIN-SAN-YE*.'

The following celebrated text of *Lao-tſé* has been long known in Europe. '*Tao** is one by 'nature. The firſt begot the ſecond; two pro-'duced the third; the three created all things.'

* *Tao*, according to the common acceptation of the word, ſignifies *rule, law, wiſdom, truth, voice, word.* In the text which we have cited, it ſignifies *The Deity.* This interpretation is founded upon what is ſaid by the ſame *Lao-tſee.*—'The *Tao* is an abyſs of perfections, which contains 'all beings—The *Tao* whom words can deſcribe, is not 'the Eternal *Tao*—The *Tao* is a rule and model to him-'ſelf.' *Hoai-nan-tſée* explains it in the ſame manner.—'The *Tao* preſerves the heavens, and ſupports the earth; 'he is ſo exalted, that he cannot be reached; ſo deep, that 'he cannot be founded; ſo immenſe, that he contains the 'univerſe; and yet, he pervades even the ſmalleſt things.' The *Chou-king* ſays—'The heart of the *Tao* is infinitely 'delicate and ſubtle.'

F. Amiot quotes another paſſage, which appears to be no leſs ſingular. 'He who is, as it 'were, viſible, and cannot be ſeen, is named '*Khi*; he who may be heard, yet ſpeaketh not 'to the ears, *Hi*; he whom, in a manner, we 'feel, yet cannot touch, is named *Ouei*. In 'vain do we interrogate our ſenſes, reſpecting 'theſe three: our reaſon, which alone can give 'us any ſatisfaction, will tell us, that they 'make only one. Above, there is no light; be-'low, there is no darkneſs. He is eternal. There 'is no name which can be given him. He re-'ſembles nothing that exiſts. He is an image, 'without figure; a figure, without matter. His 'light is ſurrounded by darkneſs. If we look 'up to him above, we behold no beginning; if 'we follow him, we diſcover no end. From what 'the *Tao* hath been at all times, conclude what 'he is, viz. that he is eternal: he is the be-'ginning of wiſdom.' The commentaries which explain this paſſage, ſpeak in ſuch ſtrong and preciſe terms, that F. Amiot forbears to quote them, leſt he might incur the cenſure of too many incredulous readers.

This religious doctrine of the firſt emperors of China has been ſupported and continued under the following reigns: all their ſucceſſors, who

who were good princes, appear to have been impreſſed with the fear of the *Chang-ti*.

Ven-vang, and his ſon *Vou-vang*, founder of the third dynaſty, were diſtinguiſhed for their piety. The canonical book, *Y-king*, ſays—'All 'the oxen ſlaughtered by *Tcheou* were of leſs 'value than the ſmalleſt offering of *Ven-vang*, 'becauſe the ſacrifices of the former came from 'a hand polluted with crimes; but a value was 'ſtamped on the offerings of the latter, by the 'purity of his heart.'

All thoſe revolutions which ſhake thrones, and change the face of empires, are conſtantly attributed to the ſupreme direction of the Sovereign Lord of Heaven. *Tcheou-kong* thus expreſſes himſelf in the XIV. chap. of the *Chou-king*: 'Ye who have been miniſters and officers 'under the dynaſty of *Yn*, give ear, and liſten. 'The *Chang-ti*, incenſed againſt your dynaſty, 'deſtroyed it; and, by an order full of affection 'for our family, he hath given us authority to 'exerciſe ſovereign power in the kingdom of '*Yn*: he was deſirous that we might finiſh the 'work he had begun. What hath paſſed among 'the people, hath ſhewn us, how formidable 'the Lord of Heaven is. The king of the dy-'naſty of *Hia* performed no action agreeable

'to his people; for this reaſon, the Lord of 'Heaven loaded him with calamities, to in-'ſtruct him, and make him ſenſible of the error 'of his ways: but this prince was intractable; 'he uttered words full of pride, and gave him-'ſelf up to every kind of debauchery; Heaven, 'therefore, ſhewed no farther regard for him: 'he was deprived of his kingdom, and puniſhed. '*Tchang-tang*, founder of your dynaſty, was 'commiſſioned to execute the orders of Heaven; 'he deſtroyed the dynaſty of *Hia*, and, in its 'ſtead, eſtabliſhed a wiſe king, to govern the 'people of the empire. *Tcheou*, the laſt prince 'of your dynaſty, neglected the laws of Heaven; 'he neither informed himſelf of the care which 'his anceſtors took to preſerve their family, 'nor did he imitate their zeal and diligence: 'for this reaſon, the Sovereign Lord aban-'doned him, and brought him to puniſhment. 'Heaven did not ſupport him, becauſe he de-'viated from the paths of equity and juſtice. 'No kingdom, great or ſmall, in the four 'quarters of the world, can be deſtroyed, unleſs 'ſuch be the will of Heaven.'

Vou-vang, in the ſecond year of his reign, was attacked by a dangerous malady, which threatened his life; his brother, who tenderly loved

loved him, had recourſe to the *Chang-ti*, to beg, that a prince might be ſpared, whoſe life was ſo neceſſary for the welfare and happineſs of his people. 'Thou, O Lord! didſt place him 'on the throne, and eſtabliſh him the father of 'his people. Wilt thou then puniſh us by his 'loſs? If a victim be neceſſary to ſatisfy thy 'juſtice, I offer thee my life; I will yield it up 'as a voluntary ſacrifice, provided thou wilt 'preſerve my brother, my maſter and my 'ſovereign.'

Tchin-van, when ſeated on the throne, ſhewed the ſame reſpect for the Lord of the Univerſe: 'However high I may be exalted above the reſt 'of mankind,' ſays he, in the *Chou-king*, 'I am, 'nevertheleſs, one of the little ſubjects of the '*Chang-ti*: can I forget to render him homage?'

The prince *Kang-vang* ſeems to have been animated with the like ſentiments of religion. 'It appeared, during his reign,' ſays the *Chi-king*, 'that there was no other prince in China 'but the *Chang-ti*.' The fear of the Supreme Being was alone ſufficient to reſtrain all his ſubjects, and to confine them within the bounds of their duty. Honeſty was ſo prevalent at that time, that it was not neceſſary to intimidate the people, by exerciſing the ſeverity of penal laws.

Impriſonment was the only puniſhment inflicted on the guilty. The doors of the jails were thrown open in the morning; the priſoners went out to labour; and they again returned thither in the evening, without any compulſion, in order to paſs the night.

The *Chi-king* informs us, what ſentiments of gratitude *Chao-vang* entertained for the bleſſings beſtowed upon him by the *Chang-ti*.—'Rejoice, my people,' ſaid he one day to the labourers; 'it is now only the end of ſpring, 'and you are about to gather in the fruits of 'autumn; your fields, but lately ſown, are al'ready loaded with an abundant crop. Let 'thanks, therefore, be given to the *Chang-ti*, 'who enables us ſo ſoon to enjoy his beneficent 'gifts. For this reaſon, I will not wait until the 'end of autumn, to preſent myſelf before him, 'and to thank him for ſo ſudden a fertility.'

But, have no bad princes intervened in this ſucceſſion of good emperors? Did not a *Li-vang* forget the examples of his pious anceſtors, and give himſelf up to the caprice of his pride? The *Chi-king* obſerves, that the ſilence of the *Chang-ti* appeared then to be an enigma: one might have ſaid, that his Supreme Providence had belied itſelf; every thing proſpered with this

this wicked prince; the people were intimidated; even the cenſors of the empire applauded his errors.—'What, then,' ſays the *Chi-king*, 'is there no longer juſtice in Heaven? Shall 'the impious enjoy, peaceably, the fruit of 'their crimes? Attend,' adds it, 'and you will 'ſoon ſee, that the *Chang-ti* keeps his arm ſo 'long at reſt, in order only to ſtrike with re-'doubled force.' The people, indeed, haraſſed by oppreſſion, roſe up againſt that tyrant, killed the flatterers who ſurrounded his throne, and would have ſacrificed the prince himſelf to their fury, had he not eſcaped by a precipitate flight.

The celebrated emperor *Kang-hi* had no leſs juſt and exalted notions of the Deity. This may be eaſily perceived, from three remarkable inſcriptions which he wrote with his own hand, and which he gave to the Jeſuits in 1711, to ornament the front of their church at Pe-king—a building to the erecting of which he liberally contributed, by granting them ten thouſand ounces of ſilver.—The inſcriptions are as follow:

Inſcription on the Front.

'TO THE TRUE PRINCIPLE OF ALL THINGS.'

Inſcription on the Firſt Column.

'HE HAD NO BEGINNING, AND HE WILL 'HAVE NO END. HE CREATED ALL 'THINGS IN THE BEGINNING; HE ALONE 'GOVERNS, AND IS THE TRUE LORD OF 'ALL.'

Inſcription on the Second Column.

'HIS GOODNESS AND JUSTICE ARE IN-'FINITE; HE ENLIGHTENS, SUPPORTS 'AND REGULATES ALL THINGS WITH 'SUPREME AUTHORITY, AND WITH SOVE-'REIGN JUSTICE.'

The emperor *Yong-tching*, who ſucceeded *Kang-hi*, expreſſes himſelf in terms equally proper reſpecting the Supreme Being. Father *Contancin* has given us an edict in which that prince makes a kind of confeſſion of his faith, and declares to his people the object of his worſhip, and what ought to be that of his ſubjects. This edict was publiſhed throughout the whole empire, poſted up in the croſs-ſtreets of every city, and inſerted in the public Gazette. As it is in proper place, we ſhall here relate the circumſtances which gave riſe to this declaration.

A ſuper-

A ſuperintendant of two provinces wrote to the emperor, that, in every place where temples had been erected in honour of the God of Armies, *Lieou-mong*, the locuſts, and other kinds of vermin, did no damage to the fields; and that, on the contrary, thoſe diſtricts in which he was not honoured, had become a prey to all the ravage and deſtruction which theſe inſects generally occaſion. Other great mandarins had alſo propoſed to him various ſuperſtitious expedients, to procure rain, or fine weather, according as the neceſſity of the times required. In anſwer to all theſe repreſentations, the emperor publiſhed the following declaration:

'Some of the principal officers of our pro-
'vinces have given a wrong interpretation to
'the meaning of our orders, tranſmitted to
'them, reſpecting the means of preventing the
'damage occaſioned in the country by de-
'ſtructive inſects, and have underſtood them
'in a ſenſe quite different from our intention.
'They have erroneouſly concluded, that I have
'fallen into the ridiculous error of thoſe who
'believe in the ſpirits called *couei-chin*, as if I
'imagined, that prayers offered up to theſe
'pretended beings, could remedy our preſent
'afflictions.

'afflictions. My meaning, therefore, is as fol-
'lows:

'Between the *Tien* and man there is a rela-
'tion, a certain and infallible correſpondence,
'as to what concerns puniſhments and rewards.
'When our plains are deſolated, either by inun-
'dations, drought or inſects, what is the cauſe of
'our calamities? They, perhaps, proceed from
'the emperor himſelf, who deviates from that
'integrity and juſtice ſo neceſſary for good go-
'vernment, and thereby lays the *Tien* under the
'neceſſity of employing theſe puniſhments, to
'bring him back to a ſenſe of his duty. Per-
'haps they may be occaſioned by the principal
'officers of the province upon which theſe
'misfortunes have fallen, in not conſulting the
'public good, and neglecting to take juſtice as
'the rule of their conduct—And may not theſe
'calamities be owing to the governors of cities,
'who neither act with equity, nor give the
'people good examples and ſuitable inſtruc-
'tion, or becauſe, in certain provinces and
'diſtricts, they violate the laws, contemn eſta-
'bliſhed cuſtoms, and lead diſorderly lives?
'The heart of man being then corrupted, that
'happy union which ought to ſubſiſt between
'him and the *Tien*, is interrupted and diſturbed,

'and endleſs misfortunes overtake us: for, 'when men here below come ſhort of their 'duty, that beneficent regard which the *Tien* 'had for them, becomes changed.

'Convinced of the truth of this infallible 'doctrine, when I am informed, that ſome pro- 'vince ſuffers, either by long drought, or ex- 'ceſſive rains, I ſearch my own heart care- 'fully, examine my paſt conduct, and think of 'reforming thoſe irregularities which may have 'crept into my palace. Evening and morning, 'and all the day long, do I confine myſelf 'within the bounds of fear and reſpect. I en- 'deavour to give the *Tien* convincing proofs 'of my uprightneſs and piety, in hopes that, 'by a regular life, I ſhall be able to make the '*Tien* change the reſolution which he hath 'formed, of puniſhing us. It is in your power, 'O ye great officers who govern provinces! it 'is in your power to aſſiſt me; it is in yours, 'ye people, ſoldiers, and others, of whatever 'quality or condition ye be, it is in your power 'to acquit yourſelves alſo of this duty: humble 'yourſelves with fear; examine your own con- 'duct; ſtrive to attain to perfection, aid and mu- 'tually exhort one another; reform your man- 'ners; endeavour to correct your errors; repent

'of

'of your crimes; follow the paths of truth; ſhun
'thoſe of error; and be aſſured, that if we, on
'our parts, perfectly diſcharge all our duties,
'the *Tien* will ſuffer himſelf to be moved by
'our well-regulated conduct, and will grant us
'his peace and protection. Theſe injunctions
'I cannot too often repeat. To prevent calami-
'ties, there are no means more certain, than
'to keep a ſtrict watch over ourſelves, to live
'in fear, and to ſtrive for perfection. When
'they tell you to pray, and to invoke ſpirits,
'what do they mean? It is, at moſt, only to
'implore their mediation, to repreſent to the
'*Tien* the ſincerity of our reſpect, and the fer-
'vour of our deſires. To pretend, therefore,
'in any manner, that theſe prayers, and theſe
'invocations, can remove our calamities, and
'avert misfortunes, while we loſe ſight of
'our duty, neglect to watch over our own con-
'duct, live not in fear, and have not our hearts
'filled with reſpect towards the *Tien*, in order
'to move him, is attempting to draw water
'from the ſtream, after having ſhut up its
'ſource; it is omitting the eſſential part, and
'attaching ourſelves to that which is acceſſary
'only. How can you hope, by ſuch a conduct,
'to obtain the accompliſhment of your deſires?

'Hear

'Hear then again, what I think: I am clearly 'and fully perſuaded, that there is, between the 'Tien and man, a reciprocal union, and perfect 'correſpondence. I am far from giving in to 'the belief of thoſe ſpirits called *couei-chin*. It 'is for your inſtruction, O ye great officers! it is 'for you, that I have not diſdained to take up 'my pen, and to explain my thoughts in the 'cleareſt manner I could, in order that you 'may conform yourſelves to the ſentiments 'which I have expreſſed. This is the only 'cauſe of the preſent inſtruction.'

This doctrine of the exiſtence and attributes of the Supreme Being; of the worſhip and homage due to him, has ſubſiſted in China, pure and without change, during a long ſeries of ages. Indeed, if we conſult all the monuments and canonical works of this nation, and if we ſearch the ancient part of its annals, we ſhall not diſcover the leaſt veſtige of idolatry. The Chineſe hiſtory, ſo minute in its details, ſo accurate in pointing out every innovation in eſtabliſhed cuſtoms, makes no mention of any ſuperſtitious rite, contradictory to the belief and worſhip which we have juſt now attributed to the ancient Chineſe: it would have undoubtedly ſpoken of them with the ſame exact-

neſs

neſs as that with which it relates the eſtabliſhment of the ſect of the *Tao-ſſée*, and the introduction of the abſurd religion of the god *Fo*, an idol, brought from India in latter ages. The firſt of theſe two ſects was eſtabliſhed in China in the life-time of *Confucius*; the ſecond did not appear there till ſeveral centuries after: not that, in the time of that celebrated philoſopher, magic, and different errors, had not made conſiderable progreſs in ſeveral provinces. Owing to the troubled ſtate of the empire at that time, and the ſenſible corruption of manners, the people then might have even had ſome idols, and might have practiſed certain ſuperſtitious ceremonies; but no proof can be produced of this, drawn from the records of hiſtory.

The exiſtence of the Tribunal of Ceremonies, one of the ſupreme courts of the empire, muſt have greatly contributed to the preſervation of the ancient religious doctrine. To the judges who compoſe this tribunal, is aſſigned the care of inſpecting every thing that relates to religious worſhip: they are obliged to prevent innovations; to ſuppreſs popular ſuperſtitions, and to chaſtiſe, and brand with ſome mark of infamy, impious or licentious writers. Their ſeverity never pardons inſults offered to the

the Deity, or to good manners; and—*Some authors*, ſay the miſſionaries, *live with impunity in Europe, who, in China, would be brought to immediate puniſhment.* The ancient doctrine of the *Tien* has always found ſupport in this tribunal; and it is to the conſtant uniformity of its decrees, that it is indebted for being at preſent the eſtabliſhed and prevailing religion. We will allow, that the mandarins themſelves, who form this tribunal, may ſometimes, in ſecret, and in their houſes, give themſelves up to ſuperſtitious practices; but this perſonal attachment to particular acts of worſhip has no influence over their public conduct: when they ſit on their benches, they know no other religion but that of the ſtate.

CHAP. II.

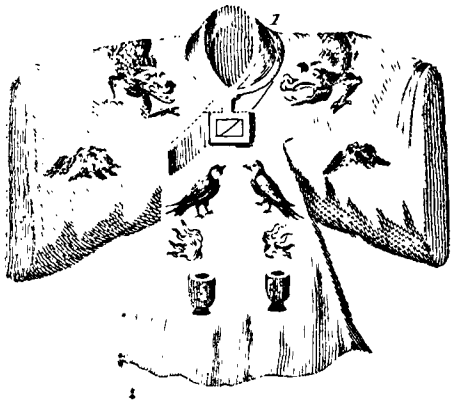
ACNIENT SACRIFICES OF THE CHINESE. THEIR FIRST TEMPLES.

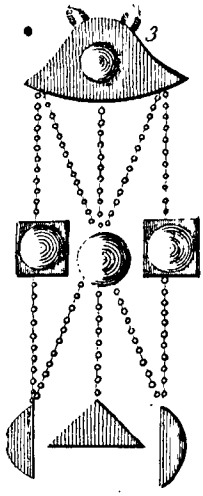
THE firſt ſacrifices which the Chineſe inſtituted in honour of the *Chang-ti*, were offered up to him on the *Tan* in the open fields, or on ſome mountain. The *Tan* ſignifies

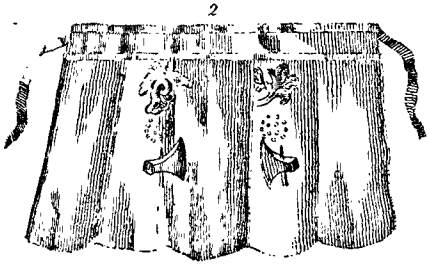
nifies *a quantity of ſtones thrown together in a round form*, or ſimply *a round heap of earth.*

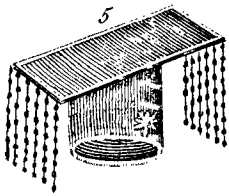
Around the *Tan* was raiſed a double fence, called *Kiao*, compoſed of turf and branches of trees. In the ſpace left between the fences, were erected two leſſer altars on the right and left, upon which, immediately after the ſacrifice offered up in honour of the *Tien*, they ſacrificed alſo to the *Cheng*, that is to ſay, to the ſuperior ſpirits of every rank, and to their virtuous anceſtors.* The ſovereign alone, whom they conſidered as the high prieſt of the empire, had the right of ſacrificing on the *Tan*. The moſt eſteemed commentators of the ancient books, and all the writers who have examined the ancient religious doctrine of the Chineſe, agree, that this cuſtom of making offerings to the *Chen* and the *Cheng*, after hav-

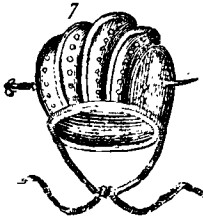
* The Chineſe, by *Chen* and *Cheng*, mean good ſpirits of every order, and the ſouls of juſt men, which, after being freed from their mortal covering, the body, are admitted, as a reward for their virtues, to participate in the happineſs of the Supreme Being. *Confucius* and the other celebrated ſages of this nation are among that number. Even at preſent the Chineſe give the honourable title of *Cheng* to the empreſs-mother, and to the emperor; and they ſay alſo *Cheng-mou*, the *holy mother*; *Cheng-Tchou*, the *holy father*.

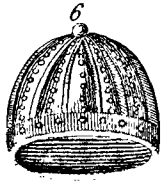












1 Upper Dress of Ceremony. 2 Under dᵉ. 3 Ornament to hang from the Girdle, composed of 10 Strings of Pearls and 7 Precious Stones. 4 Dagger. 5 Cap of Ceremony. 6, 7, 8 Other Caps.

ing ſacrificed to the *Chang-ti*, may be traced back to the earlieſt ages, that it was practiſed by *Fo-hi* himſelf, and tranſmitted from generation to generation by his ſucceſſors, who preſerved it in its purity, and free from the mixture of any other rites during the continuance of the three firſt dynaſties. The ſame writers add, that the ancient emperors and their ſubjects, in addreſſing their ſupplications and vows to the *Chang-ti*, conſidered him as the ſovereign lord of the univerſe, clothed with all that power which was neceſſary to ſatisfy them with regard to the different objects of their requeſts; but that in offering up their prayers to ſpirits, and to their anceſtors, they only implored their protection and mediation with the *Chang-ti*. Hence, no doubt, proceeds the different modes of expreſſion uſed to denote theſe two kinds of ſacrifices:—*They pray to the Chang-ti; they make known to their anceſtors, and in honour of them practiſe reſpectful ceremonies.* It was not always neceſſary that the emperor ſhould offer up ſacrifice to the *Chen* and the *Cheng*; any other perſon might ſupply his place in this religious duty.

In the early ages, when the empire, confined within narrow boundaries, preſented only a

ſmall ſtate and a riſing population, a ſingle mountain was ſufficient for the ſacrifices of the *Chang-ti*. While the ſovereign and his miniſters, ſhut up within the double fence of branches and turf, were rendering their homage to the Supreme Being, their ſubjects with reſpectful ſilence took their ſtations near the *Kiao*, or on the declivity of the mountain: but in proceſs of time, the empire having become conſiderably enlarged, *Hoang-ti* appointed four principal mountains ſituated in the extremities of his ſtates, and which correſponded with the four quarters of the world, to be ever after places particularly conſecrated, and ſet apart for the religious worſhip of the whole nation. In the courſe of every year, the prince went ſucceſſively to offer up ſacrifice upon one of theſe mountains, and thence took occaſion to ſhew himſelf to his people, and to inform himſelf of their wants, that he might endeavour to relieve them, and to re-eſtabliſh good order by reforming every abuſe.

Since the emperors *Yao* and *Chun*, more diſtinct notions have been entertained reſpecting theſe ſacrifices. We read in the *Chou-king*, and other fragments of the ancient Chineſe hiſtory, that *Chun* ordained, 1ſt. That at the

ſecond

ſecond moon, in which the vernal equinox fell, the ſovereign ſhould repair to the mountain *Tai-chan*, ſituated in the moſt eaſtern part of China, and there offer ſacrifice on a *Tan* within the fence of the *Kiao*, to beg that Heaven would deign to watch over the ſeed committed to the earth, and then beginning to ſpring up. 2dly, That at the fifth moon, in which the ſummer ſolſtice happened, the ſovereign ſhould perform the ſame ceremonies on the ſouthern mount, and implore Heaven to diffuſe a kindly warmth through the bowels of the earth to add vigour to its foſtering power, and give effect to its nutritive qualities. 3dly, That at the eighth moon, at which time the autumnal equinox fell, ſacrifice ſhould be offered on the weſtern mountain to procure an abundant crop, and to prevent inſects or deſtructive vermin, drought, or exceſſive moiſture, winds, and all injuries of the air, from deſtroying the riſing hopes of the labourer, and the productions of the earth deſtined for the uſe of man: And laſtly, That at the twelfth moon, after the winter ſolſtice, ſacriſice ſhould be offered up on the northern mountain, to thank Heaven for all the bleſſings received in the courſe of

the year, and to ſolicit a continuance of them through that which was about to commence.

This cuſtom of going in ſucceſſion to ſacrifice upon one of theſe four mountains called the *See-yo*, ſubſiſted a long time after *Hoang-ti*. The emperors of the dynaſty of *Tcheou* added ſome other ceremonies, and a fifth mountain ſituated in the middle of their ſtates, or which at leaſt was ſuppoſed to form a centre to the other four. Since that time they have been called the five *Yo*, or the five mountains of ſacrifice.

This inſtitution, which ſubjected the emperor to regular journies, was however found to be attended with certain inconveniencies. When the emperor was deliberating upon any affair of importance; when he had convoked his council, or aſſembled the members of any tribunal for the diſpatch of buſineſs, it was impoſſible, it even might have been dangerous for him to be regularly abſent at ſuch a diſtance from the capital, on the commencement of the four ſeaſons. Beſides, old age, and its concomitant infirmities, the ſeverity of the weather, or bad roads, might be ſufficient reaſons to free him from the obligation of undertaking theſe fatiguing journies. The means deviſed

in

in order to obviate theſe inconveniencies, were to conſecrate ſome ſpot in the neighbourhood of his palace, which might be ſubſtituted for the *Yo* on all occaſions, when it was either inconvenient or impoſſible for the ſovereign to repair to the mountains of ſacrifice. An edifice was there erected, which at once repreſented the *Kiao*, the *Tan*, and the *Hall of Anceſtors*, and in this the emperor ſacrificed, when he could not be abſent from his palace.

The Hall of Anceſtors made part of this edifice, becauſe it was neceſſary for thoſe who offered ſacrifice to the *Chang-ti*, to repair firſt to this hall, and acquaint their anceſtors what they were about to perform. Thither alſo they returned after ſacrificing, to thank the ſame anceſtors for the protection they had procured them from the *Chang-ti*, who had not diſdained to receive the homage of their vows. They then offered up in honour of them a ſacrifice of thankſgiving, and performed certain ceremonies to ſhew their reſpect.

This edifice received a different name and a new form under each of the three firſt dynaſties. The *Hia* called it *Ché-ché*, *the Houſe of Generations and Ages*, or, according to the interpretation of Father *Amiot*, *a Temple in ho-*

nour of him, who made generations and ages. It contained within its circumference five ſeparate halls appropriated for different purpoſes. Theſe halls had neither paintings nor ornaments of any kind; they preſented only four bare walls in which windows were conſtructed for the admiſſion of light. The ſtaircaſe that conducted to the principal entrance conſiſted of nine ſteps.

The *Chang* named this temple *Tchoung-ou*, or the *Renewed Temple.* It was employed for the ſame purpoſes, but it was much richer and better ornamented. The five ſeparate halls were adorned with columns, over which were placed other columns that ſupported a ſecond roof.

The ſame temple, under the dynaſty of *Tcheou*, received the name of *Ming-tang*, or the *Temple of Light.* The emperors of that family thought they could bring back religious worſhip to its primitive purity, by imitating, in a ſtricter manner than their anceſtors, the ſimplicity of the ancients. They ornamented their temple neither with ſuperb columns, nor ſplendid roofs. The five halls were ſeparated only by plain walls; one of them was the place of ſacrifice; the other four

four contained all thoſe things which were neceſſary for ſacrificing. This rude edifice had four gates covered with fine moſs, repreſenting the branches of which the double fence of the ancient *Kiao* were formed. This fine moſs covered alſo the ridge of the roof, and the whole building was encompaſſed by a canal, which was filled with water at the time ſacrifices were offered up. To this principal temple, a ſecond was added, which they named *Tſing-miao*, that is to ſay, the *Temple of Neatneſs*. This laſt temple was uſed only for purifications and ceremonies, practiſed in honour of anceſtors; the firſt was entirely conſecrated to the worſhip of the *Chang-ti*.

Pe-king contains at preſent two principal temples, the *Tien-tan* and the *Ti-tan*; in the conſtruction of which, the Chineſe have diſplayed all the elegance and magnificence of their architecture. Theſe two temples are both dedicated to the *Chang-ti*, but under two different titles; in the one he is adored as the *Eternal Spirit*, in the other as *the Spirit that created and preſerves the world*. The ceremonies with which modern ſacrifices are accompanied, are greatly multiplied, and nothing can equal the ſplendour and magnificence with

which the emperor is ſurrounded, when he performs this ſolemn and ſacred duty. He alone in quality of father, and head of the great family of the nation, has a right to offer up ſacrifice to the *Chang-ti:* it is in the name of all the people that he prays and ſacrifices. Some time before the day fixed for this important ceremony, the monarch, the grandees of his court, the mandarins, and all thoſe who by their employments are qualified to aſſiſt, prepare themſelves by retirement, faſting, and continence. During that time the emperor gives no audience, and the tribunals are entirely ſhut. The mandarins of the Tribunal of Crimes, and every perſon who has been diſgraced, is incapacitated from performing any office in theſe grand ceremonies. Marriages, funerals, rejoicings, entertainments, and feſtivals of every kind are then forbidden. On the day appointed for the ſacrifice, the emperor appears with all the pomp and magnificence of power. His train is compoſed of an innumerable crowd, a multitude of princes, lords, and officers ſurround him, and his march towards the *Tien-tan* reſembles a real triumph; the magnificence of every thing that appears in the temple correſponds to that

of

of the ſovereign; the vaſes, and all the utenſils employed in ſacrificing are of gold, and cannot be applied to any other purpoſe; even the inſtruments of muſic are of enormous magnitude, and are never uſed any where elſe. If the emperor however never diſplays more pomp and grandeur than when he walks in proceſſion to the *Tien-tan*, he on the other hand never appears more humbled and dejected than during the time he is ſacrificing. By the manner in which he performs his proſtrations, rolls in the duſt, and ſpeaks of himſelf to the *Chang-ti* in terms of the moſt abject ſubmiſſion, it may be eaſily perceived, that he aſſumes ſo much pomp and ſplendour only for the purpoſe of declaring, in a more ſenſible and ſtriking manner, the infinite diſtance which is between the Supreme Being and man.

The ceremony in which the emperor opens and tills the earth with his own hands, is one of the moſt ancient of China. We muſt not imagine that this inſtitution is merely of a political nature, and eſtabliſhed for the encouragement of agriculture; even conſidered in this view, it would do honour to the legiſlature, but it is certain that this ceremony of plowing up the earth has always been conſidered

ſidered and practiſed in China as an act of religion. It is expreſsly ſaid in the *Li-ky*, one of the ancient canonical books, that it is for the *Tſi* (*ſacrifice to Heaven*) that the emperor himſelf tills the earth in the *Kiao* of the ſouth; it is to preſent an offering to him of the grain which has been gathered from it. It is alſo for the *Tſi*, that the empreſs and princeſſes breed ſilk-worms in the *Kiao* of the north; it is in order to make veſtments for ſacrificing.—If the emperor and princes till the earth; if the empreſs and princeſſes breed ſilk-worms, it is to ſhew that reſpect and veneration, which they entertain for the Spirit who rules the univerſe; it is to honour him according to the ancient and ſublime doctrine.

It may be eaſily ſeen by ſeveral other hiſtorical monuments, that the ceremony of tilling the earth has been, from its origin, an inſtitution purely religious, and that it has always formed a part of the Chineſe worſhip. The emperor even at preſent prepares himſelf for it by faſting three days; he begins it by a ſolemn ſacrifice, and the corn gathered from the field, which he ſows, is reſpectfully depoſited in a ſacred granary, and reſerved for grand ſacrifices to the *Chang-ti*.

CHAP.

CHAP. III.

SECT OF THE TAO-SSE.

THE ſect of the Tao-ſſé was founded by a philoſopher named *Lao-kiun*, or *Lao-tſe*, who came into the world in the year 603 before the Chriſtian æra. His father was only a poor peaſant, who from his infancy lived in a rich family as an inferior domeſtic, and had attained to the age of ſeventy without having made choice of a wife, but at length united himſelf to a woman of the ſame rank, who was then in her fortieth year. The wonderful deſtiny of their ſon was foretold, according to popular report, by many remarkable circumſtances which attended his birth. His mother, who happened to be one day in a retired place, conceived all on a ſudden, being impreſſed by the vivifying virtue of heaven and earth. She carried the fruits of her womb for the ſpace of eighty years, but the maſter ſhe ſerved, enraged at her going with child ſo long, drove her from his houſe, and reduced her to the neceſſity of wandering about through the country. At length, under a plum-tree,

ſhe brought forth a ſon, whoſe hair and eye-brows were entirely white. She at firſt gave him the name of the tree under which he had been born; but perceiving afterwards that the lobes of his ears were uncommonly long, ſhe thence took occaſion to form a ſurname, and called him, *Plum-tree-ear Ly-eul.* The people afterwards, ſtruck with the whiteneſs of his hair, named him the *grey-haired child Lao-tſe.*

We have little account of this philoſopher during his infancy; but when he had reached a certain age, he was appointed librarian to one of the emperors of the dynaſty of *Tcheou*, who afterwards raiſed him to the rank of an inferior mandarin. His firſt employment, which placed him amidſt books, inſpired him with an ardent deſire for ſtudy; to this he entirely gave himſelf up, and acquired by cloſe application a profound knowledge of hiſtory and of ancient ceremonies. He died at *Ou* in an advanced age. The principal work he left to his diſciples is the book *Tao-te*, which is a collection of five thouſand ſentences.

The morality of this philoſopher has a great reſemblance to the doctrines of Epicurus. It conſiſts principally in baniſhing all vehement deſires, and ſuppreſſing impetuous paſſions,

capa-

capable of diſturbing the peace and tranquillity of the ſoul. According to him, the care of every wiſe man ought to be employed only in endeavouring to live free from grief and pain, and in ſtriving to glide gently down the ſtream of life, devoid of anxiety and care; and, in order to arrive at this ſtate of happy repoſe, he exhorts his followers to baniſh all thoughts of the paſt, and to abſtain from every vain and uſeleſs inquiry into futurity: to plan out vaſt deſigns, to be haraſſed with a ſolicitous deſire of executing them with ſucceſs; to give one's ſelf up to the tormenting cares of ambition; to ſeek for riches, and to become a prey to the ſordid paſſion of avarice, is, according to this philoſopher, to live not for one's ſelf, but for poſterity: and is he not a fool who ſacrifices his repoſe and mental tranquillity, to procure happineſs to others, or to enrich a ſurviving ſon or nephew? Even when in purſuit of felicity for ourſelves, *Lao-tſé* recommends moderation both in the deſire which incites us to ſeek for it, and in our exertions to obtain it: for he does not account that to be real felicity which is accompanied with pain, care, and diſguſt.

The diſciples of this philoſopher afterwards changed

changed the doctrine which he had left them. As that paſſive ſtate, that apathy and perfect tranquillity of mind to which they endeavoured to attain, was continually diſturbed and interrupted by the fear of death, they declared that it was poſſible to diſcover a compoſition from which a drink might be made that would render mankind immortal. This fooliſh idea firſt led them to the ſtudy of chemiſtry, afterwards to ſearch for the philoſophers ſtone, till at length they gave themſelves up to all the wild extravagancies of magic.

The deſire and hope of avoiding death by the diſcovery of ſo valuable a liquor, gained a number of partiſans to this new ſect; the great, wealthy individuals, and eſpecially thoſe of the female ſex, naturally full of curioſity, and more attached to the pleaſures of life, ſhewed the greateſt eagerneſs to be inſtructed in the doctrine of the diſciples of *Lao-tſe*. Magical practices, the invocation of ſpirits, and the art of foretelling future events by divination, made rapid progreſs throughout all the provinces of the empire. The credulity of the emperors themſelves, gave an air of truth to the error; and the court was ſoon filled with an innumerable crowd of theſe falſe doctors, who were

now

now honoured with the diſtinguiſhed title of *tien-ſſé—celeſtial doctors.* The emperor *Tſin-chi-hoang-ti*, the Omar of China, ſo famous for burning libraries, and for his hatred to men of letters, ſuffered himſelf to be perſuaded that there was a liquor which would render men immortal; and he cauſed long ſearch to be made for this ambroſia throughout many of the neighbouring iſlands. *Vou-ti*, fifth emperor of the dynaſty of the *Han*, ſhewed a paſſionate deſire for the ſtudy of magical books. Death had deprived this prince of a favourite miſtreſs, whom he ardently loved, and whoſe loſs he ſo much lamented, that no length of time could alleviate his grief. One of theſe impoſtors, *Tao-ſſée*, found means, by incantations, to indulge the emperor with a ſight of the woman whom he ſo tenderly loved. He cauſed her to appear before the eyes of the prince; and this apparition attached him more and more to the extravagant notions of the new ſect. All the remonſtrances of his miniſters were without effect. Grieved at ſeeing this infatuation, one of the grandees of the empire, happening one day to be in the emperor's preſence when the myſterious beverage was brought him, ſuddenly ſeized the cup, and drank up the whole

liquor.

liquor. Enraged at this act of aſſurance, the monarch cauſed him to be arreſted, and gave orders for putting him to death. *Your order is of no avail*, ſaid the courtier, without any emotion; *it is not in your power to deprive me of life, ſince I have now rendered myſelf immortal: however, if I am ſtill ſubject to the power of death, your majeſty owes me much obligation, ſince you muſt be effectually convinced, that this liquor has not that virtue which is attributed to it, and that theſe impoſtors deceive you.* This anſwer ſaved the courtier's life; but it did not reform the monarch. Though he had often drunk the liquor of immortality, his health began to decline; and, after being made ſenſible of his mortality, he died, ſadly deploring his own folly and credulity.

The death of their patron did not, in the leaſt, retard the progreſs of the ſect. Temples, conſecrated to ſpirits, reared their heads in every corner of the empire; and two of the moſt celebrated of the *Tao-ſſé* were authoriſed to maintain public worſhip there, after the form which had been appointed for them. At the ſame time, they diſtributed and ſold, at a dear rate, to the people, ſmall images, upon which was repreſented that immenſe crowd, both of men

men and ſpirits, with which they had peopled the heavens, and which they named *Sien-gin*—*Immortals*. Theſe, by their command, were worſhipped as ſo many diſtinct deities, independent of the Supreme Being: ſeveral of the ancient kings were, in like manner, metamorphoſed into gods, whom they alſo invoked.

Under the *Tang*, this ſuperſtition ſtill continued. The founder of that dynaſty erected and conſecrated a magnificent temple to *Lao-tſé* himſelf; and another emperor of the ſame family cauſed the ſtatue of this philoſopher to be placed with great pomp and ſolemnity in his palace.

The doctors *Tao-ſſé* increaſed in number, and they became more powerful than ever, under the dynaſty of *Song*. Every fraud and deceit that cunning can ſuggeſt, or ingenuity invent, were employed by theſe impoſtors, to increaſe the reputation of their doctrine, and to inſinuate themſelves into the confidence of princes. One obſcure night, they ſuſpended, at one of the gates of the imperial city, a book full of myſtic characters, and magical figures. At break of day, they ſent notice to the emperor of the ſudden appearance of this book, and publicly declared that it had fallen from heaven.

The credulous monarch, followed by a numerous train, immediately repaired, on foot, to the ſpot, in order to take poſſeſſion of the precious volume; and, having received it into his hands, in the moſt reſpectful manner, he carried it, as in triumph, to his palace, and ſhut it up in a golden box. The eighth emperor of the ſame dynaſty of *Song*, carried his ſuperſtitious veneration for a celebrated *Tao-ſſé* ſo far, that he publicly ordered him to be worſhipped under the name of *Chang-ti*. Until that epocha, the moſt zealous partiſans of *Lao-tſé* had always reſerved this name for the Supreme Being only, whom they conſidered as infinitely ſuperior to the new deities which they themſelves had created. This impiety ſhocked and diſguſted the whole ſages of the nation, and made them predict the approaching ruin of that dynaſty, as a juſt puniſhment for ſuch an odious profanation. A learned *Calao* ſeems to allude to this circumſtance, when ſpeaking of the fall of that family: 'At that time,' ſays he, 'the emperor *Hoei-*
'*tſong* gave, contrary to the dictates of reaſon,
'the quality of the Supreme God to a man.
'This God, the greateſt and moſt venerable of
'all the celeſtial ſpirits, was ſenſible of the in-
'jury done him: he ſeverely puniſhed the im-
'piety

'piety of the prince, and entirely deſtroyed his 'family.'

Time, which generally draws aſide the veil of illuſion and impoſture, gave new ſtrength and vigour to this contemptible ſect; from age to age it acquired additional influence; the protection of princes; the ſupport of the great; the ſcenes of admiration, or terror, employed by cunning and deceit to ſtrike the minds of the ignorant people, all concurred to perpetuate and ſpread it, in ſpite of the continual oppoſition made to it by the wiſer part of the nation, and the bold remonſtrances which were preſented to the emperor. The following was addreſſed by four miniſters, in 1496, to *Hiao-tſong*, a prince of the dynaſty of the *Ming*, who was entirely devoted to the *Tao-ſſé*: 'Since 'the foundation of your auguſt dynaſty,' ſay they to him, 'even till towards the end of the 'reign of *Yng-tſong*, your predeceſſors were 'particularly careful not to ſuffer any to ap-'proach their perſons but men of wiſdom, pro-'feſſors of ſound doctrine. At preſent, all re-'ſpect for the *Tien* hath ceaſed; error triumphs; 'and audacity is united with ſuperſtition. If 'the prince, inſtead of applying himſelf to 'the cares of government, ſuffers his views to

'be directed to other objects; if he turns aſide
'from the true doctrine, he is ſeduced by error,
'and gives a dangerous example, as experience
'and hiſtory atteſt. To ſearch for the ſecret of
'making gold and ſilver, or of compoſing a
'liquor which may procure immortality to
'man, is an error condemned by our ſages, and
'a knowledge forbid, under pain of the ſevereſt
'puniſhment, by all our ancient and moſt en-
'lightened princes. The unhappy fate of *Hien-*
'*tſong*, of the dynaſty of the *Tang*, muſt be at-
'tributed to the liquor which he drank to
'render himſelf immortal. The temple of the
'idols, which your majeſty adores, has been
'lately conſumed by fire. Had theſe ſpirits the
'power which is attributed to them, why were
'they not able to ſave their temple? If they
'are unable to preſerve themſelves, how can
'they give protection to us. The phenomena
'which ſtrike us, are ſo many warnings, to in-
'duce us to alter our conduct. The light of the
'ſun, which appears to be diminiſhed, the
'noiſe that is heard in the air, and thoſe vio-
'lent convulſions which agitate the earth, are
'not vain prognoſtics. Our zeal for the glory
'and intereſts of your majeſty will not permit
'us to remain ſilent, while we behold ſo many

'prodigies

'prodigies, which are capable of arouſing the 'moſt inſenſible among us.' The emperor applauded the zeal of his miniſters; but he neither altered his conduct nor opinions.

The *Tao-ſſé*, at preſent, offer up three different victims to the ſpirit which they invoke—a hog, a fowl and a fiſh. The ceremonies which they uſe in their incantations are various, according to the imagination and addreſs of the perſon who practiſes them. Some drive a ſharp ſtake into the earth; others trace out fantaſtical figures on paper, and accompany each ſtroke of the pencil with grimaces and horrible cries, while others make a hideous and frightful noiſe with kettles and ſmall drums: ſometimes they chance to ſucceed, but all their operations generally end in nothing.

A great number of theſe *Tao-ſſé* in China pretend to be fortune-tellers. Although they have never ſeen the perſon who conſults them, they addreſs him by his name, give a particular account of his whole family, deſcribe the ſituation of his houſe, tell him the names and number of his children, and twenty other particularities, which they are cunning enough to learn before-hand, by ſome means or other. Some of theſe diviners, after their myſtical invoca-

tions, cauſe the figure of the chief of their ſect to appear in the air, or that of ſome other of their gods: others command their pencil to write of itſelf; and the pencil, without being touched, immediately traces out, on paper, or on ſand, an anſwer to the queſtions aſked, or to the advice requeſted. Sometimes they make every perſon in a houſe appear, in ſucceſſion, on the ſurface of a baſon filled with water, and ſhew, as in a magic picture, all the revolutions that are about to happen in the empire, and the future dignities to which thoſe will be raiſed who join their ſect.

The chief of the *Tao-ſſé* is inveſted by government with the dignity of grand mandarin, which his ſucceſſors enjoy, and he reſides in a town of the province of *Kiang-ſi*, where he inhabits a ſumptuous palace. The ſuperſtitious confidence repoſed in him attracts an immenſe concourſe of people, who flock thither from every part of the empire; ſome go to ſeek a cure for their diſeaſes; others, to conſult reſpecting what may befal them afterwards, and to get an inſight into futurity. The *Tien-ſſé* diſtributes ſmall bits of paper, filled with magical characters, to all around him, who depart ſatisfied, and without regretting either the fatigue or expence which generally attends theſe pious pilgrimages.

CHAP.

CHAP. IV.

SECT OF THE GOD FOE, OR FO.

THIS ſect, ſtill more pernicious, and much wider diffuſed throughout China than the preceding, came originally from India. The doctors *Tao-ſſé* had promiſed to a prince of the *Tchou*, and brother of the emperor *Ming-ti*, to make him enter into communion with the ſpirits. This credulous and ſuperſtitious prince, having heard of a celebrated ſpirit in India, named *Fo*, by continued importunities prevailed on his brother to ſend an embaſſy to this foreign deity. The officer who was charged with this commiſſion ſet out, accompanied by a train of ſeventeen perſons, and directed his courſe towards India. As ſoon as he arrived at the place of his deſtination, he found there only two *Cha-men*, or votaries of *Fo*, whom he carried with him to China. He collected, at the ſame time, ſeveral images of the god *Fo*, or *Boudha*, painted on fine chintz, with forty-two chapters of the canonical books of the Indians, which he placed, together with the images, upon a white horſe. This embaſſy returned to

the imperial city in the eighth year of the reign of *Ming-ti*, and the ſixty-fifth of the Chriſtian æra. All hiſtorians agree, that the doctrines and worſhip of *Foe* were at that epocha firſt introduced into China, where, in a ſhort time, they made a rapid progreſs.

We have no certain knowledge of the birth-place of this pretended god. His followers relate that he was born in one of the kingdoms of India, ſituated near the line, and that his father was a king. They aſſure us that his mother, who was named *Mo-yé*, brought him into the world by the left ſide, and that ſhe expired ſoon after her delivery; that at the time of her conception, ſhe dreamed that ſhe had ſwallowed an elephant, and that this ſtrange dream gave birth to the particular veneration, which the kings of India have always ſhewn for a white elephant. 'As ſoon as 'this extraordinary child was born,' add they, 'he had ſtrength enough to ſtand erect without aſſiſtance; he walked ſeven ſteps, and 'pointing with one hand to the heavens, and 'with the other to the earth, cried out—*In 'the heavens and on earth there is no one but me 'who deſerves to be honoured.*'

At the age of ſeventeen he eſpouſed three wives,

wives, by one of whom he had a ſon called by the Chineſe *Mo-heou-lo*. At nineteen he abandoned his home, his wives, his children, and all the cares of life, and retired to a vaſt deſert followed by four philoſophers, to whoſe care he committed himſelf. At the age of thirty, he felt himſelf all on a ſudden filled with the divinity, and he was metamorphoſed into *Fo* or *Pagod*, according to the expreſſion of the Indians. He had no ſooner become a god, than he thought of eſtabliſhing his doctrine, and of proving his celeſtial miſſion by performing miracles. The number of his diſciples was immenſe, and they ſoon ſpread his ridiculous errors through every part of India, and the higher extremities of Aſia.

The prieſts attached to the worſhip of *Fo* are called *Talapoins* by the Siameſe, *Lamas* by the Tartars, *Ho-chang* in China, and *Bonzes* in Japan; they are generally known by Europeans under the latter appellation.

One of the principal errors propagated by *Fo* is the doctrine of the metempſychoſis, of which he appears to have been the inventor. As he lived five hundred years before Pythagoras, and as we know that the Grecian philoſopher travelled through Egypt, and ſeveral parts

parts of India, there can ſcarcely be a doubt of his having borrowed this notion from ſome of the diſciples of *Fo*. This doctrine of the tranſmigration of ſouls has given riſe to that multitude of idols, which are reverenced in every place where the worſhip of *Fo* is eſtabliſhed. Quadrupeds, birds, reptiles, and the vileſt animals had temples, and became objects of public veneration, becauſe the ſoul of the god in his tranſmigrations and metamorphoſes might have inhabited their bodies.

We ſhall conclude this chapter with the account given by the bonzes of this pretended deity. He had attained to the age of ſeventy-nine, when he perceived by his feebleneſs and infirmities, that his borrowed divinity could not prevent him from paying the debt of nature like other men. He was unwilling to leave his diſciples without revealing to them the whole ſecret and hidden myſteries of his doctrine. Having therefore called them together, he declared, that till that moment he had always thought proper to ſpeak to them in parables, and that for the ſpace of forty years, he had diſguiſed the truth under figurative and metaphorical expreſſions; but being on the point of bidding them a long farewel, he would diſcloſe

diſcloſe his real ſentiments, and unveil the whole myſtery of his wiſdom. *Learn then*, ſaid he, *that there is no other principle of all things, but a vacuum and nothing; from nothing all things have ſprung, to nothing they muſt again return, and there all our hopes end.*

An infinitude of fables were ſpread by his diſciples after his death. They affirmed that their maſter was ſtill in life, that he had been already born eight thouſand times, and that he had appeared ſucceſſively under the figures of an ape, lion, dragon, elephant, &c. Among his diſciples, there was one who had been dearer to him than all the reſt, to whom he committed his moſt ſecret thoughts, and whom he entruſted with the care of propagating his doctrine; he is called by the Chineſe *Moo-kia-yé*. He deſired him never to attempt to ſupport his tenets by proofs and long reaſoning, and commanded him to put only at the beginning of the books which he publiſhed: *Thus have I learned.* In one of his works the ſame *Fo* had made mention of another maſter ſtill more ancient than himſelf, whom the Chineſe name *O-mi-to*, and the Japaneſe *Amida*. The bonzes aſſure us that the latter became ſo eminently holy, that it is at preſent ſufficient only to invoke

voke him in order to obtain immediate pardon for the greateſt crimes: The Chineſe therefore on almoſt every occaſion have continually in their mouth theſe two names, *O-mi-to, Fo!*

CHAP. V.

SCHISM OF THE SECT OF FO. IMPOSTURE AND FRAUDS OF THE BONZES.

THE laſt words of the dying *Fo* occaſioned much trouble and diviſion among his diſciples. Some continued firmly to maintain the original doctrine, while others, embracing a ſecond, formed a ſect of atheiſts. A third party, who were deſirous of reuniting the two former, gave riſe to the celebrated diſtinction of the *external* and *internal doctrine*, one of which muſt naturally precede and diſpoſe the mind for receiving the other. 'The 'external doctrine,' ſay they, 'is to the *internal* 'what the mould is to an arch which the 'builder is about to raiſe; when the latter is 'conſtructed, the former is knocked down and 'becomes uſeleſs.' The caſe is the ſame with

the two laws, the *external* and *internal*; when we riſe to a knowledge of the ſecond, we ought to abandon the firſt.

We ſhall not here attempt to examine all the errors contained in this internal doctrine; its folly and abſurdity will be ſufficiently evident, if we only mention the ideas upon which it is founded. Nothing is the beginning and end of every thing that exiſts; from nothing our firſt parents derived their exiſtence, and to nothing they returned after their death. All beings are the ſame, their only difference conſiſts in their figure and qualities. A man, a lion, or any other animal may be formed of the ſame metal; if theſe different pieces are afterwards melted, they will immediately loſe their figure and qualities, and together form only one ſubſtance. Such is the caſe with all beings, whether animate or inanimate; though different in ſhape and qualities, they are ſtill the ſame thing ſprung from the ſame beginning, which is nothing. This univerſal principle is extremely pure, exempt from all change, exceedingly ſubtle and ſimple; it remains continually in a ſtate of reſt; has neither virtue, power, nor intelligence; beſides, its eſſence conſiſts in being free from action,

without

without knowledge and without deſires. To obtain happineſs, we muſt endeavour by continual meditation, and frequent victories over ourſelves, to acquire a likeneſs to this principle; and to obtain that end, we muſt accuſtom ourſelves to do nothing, will nothing, feel nothing, deſire nothing. When we have attained to this ſtate of happy inſenſibility, we have nothing more to do with virtue or vice, puniſhments or rewards, providence or the immortality of the ſoul. The whole of holineſs conſiſts in ceaſing to exiſt, in being confounded with nothing; the nearer man approaches to the nature of a ſtone or log, the nearer he is to perfection; in a word, it is in indolence and immobility, in the ceſſation of all deſires, and bodily motion, in the annihilation and ſuſpenſion of all the faculties both of body and ſoul, that all virtue and happineſs conſiſt. The moment that man arrives at this degree of perfection, he has no longer occaſion to dread changes, futurity, or tranſmigrations, becauſe he hath ceaſed to exiſt, and is become perfectly like the god *Fo*.

Can any one believe that a philoſophy ſo extravagant and abſurd would have found partiſans in China! The emperor *Kao-tſong*, however;

ever, became ſo much infatuated with it, that he abdicated the throne, in order that he might be more at liberty to indulge himſelf in the practice of this extravagant doctrine, which entirely deſtroys morality, ſubverts ſociety, and tends to annihilate that reciprocal relation which unites men together.

The external doctrine, which is better ſuited to the comprehenſion of the vulgar, has, on that account, gained more followers. The following are the maxims and tenets preached up by the bonzes who profeſs this doctrine. They admit the diſtinction between good and evil; and they declare, that, after death, rewards will be beſtowed on the good, and puniſhments inflicted on the wicked, in places deſtined for the ſouls of each. They ſay, the god *Fo* came upon earth, to ſave mankind, and to bring back to the paths of ſalvation thoſe who have ſtrayed; that it is by him their ſins are expiated, and that he alone can procure them a happy regeneration in the life to come. They enjoin the ſtrict obſervance of five precepts; the firſt forbids the killing of any living creature, of whatever nature it may be; the ſecond, the taking away of the goods of another; the third forbids men to pollute themſelves by unclean-

neſs;

neſs; the fourth, to lie; and the fifth, to drink wine. They, above all, recommend the practice of certain acts of mercy; ſuch as, to treat their bonzes well, to build monaſteries and temples for them, and to ſupply them with every thing neceſſary, in order that they may be able, by the aſſiſtance of their prayers, and the penance which they impoſe, to merit forgiveneſs, and the remiſſion of all their ſins. 'At the funeral 'of your parents, burn,' ſay they, 'paper gilt 'with gold or ſilver, dreſſes and ſilk ſtuffs: 'theſe ſubſtances will be changed into real gold 'and ſilver, and ſuperb veſtments, in the other 'world; and all theſe riches will be faithfully 'tranſmitted to your fathers. Wo unto you, if 'ye do not obey theſe holy precepts! your 'ſouls will be delivered over, after death, to 'the ſevereſt torments, and ſubjected to the 'moſt diſguſting changes. Ye ſhall revive in 'the form of dogs, rats, ſerpents, horſes and 'mules; and ye ſhall be for ever expoſed to the 'moſt diſmal and wretched tranſmigrations.'

One can ſcarcely conceive how great an impreſſion theſe threats and denunciations reſpecting futurity, make upon the minds of the credulous Chineſe: we may, however, form ſome notion of it by the following relation, taken from

from F. le Comte's Memoirs. 'I remember,' ſays he, 'that, being in the province of *Chan-ſi*, I was 'one day ſent for to adminiſter baptiſm to a ſick 'man, ſeventy years of age, who lived on a 'ſmall penſion, which he received from the 'emperor. As ſoon as I entered his chamber— "How much I am obliged to you, my good "father," ſaid he; "you are going to de- "liver me from the greateſt miſery."—"Bap- "tiſm," replied I, "delivers not only from "hell, but it conducts alſo to a ſtate of eter- "nal bliſs. How happy you will be to enjoy "God for ever in the regions above!"—"I do "not well underſtand what you ſay," rejoined 'the ſick man, "and perhaps I have explained "myſelf badly. You muſt know, my good fa- "ther, that, for a long time, I have ſubſiſted on "the emperor's beneficence. The bonzes, per- "fectly informed of whatever paſſes in the "other world, have aſſured me, that, out of "gratitude, I ſhall be obliged to ſerve him; "and that my ſoul will infallibly paſs into one "of his poſt-horſes, to convey his diſpatches "from court to the provinces. On that ac- "count, they exhort me to diſcharge my duty "faithfully, after I ſhall have taken poſſeſſion "of my new reſidence, and neither to ſtumble,

" nor to kick, bite or wound any one.—*Make*
" *diſpatch*, ſay they to me; *eat little, and be*
" *patient: by ſuch a conduct, you will move the*
" *compaſſion of the gods, who, of a good animal,*
" *make ſometimes a man of quality, or a great*
" *mandarin.* I confeſs to you, father, that this
" change makes me ſhudder; and I cannot
" think of it without trembling: it neverthe-
" leſs haunts me all the night long; and I often
" imagine, in my ſleep, that I am already in
" the harneſs, and ready to ſtart on the firſt
" ſmack of the poſtilion's whip. I awake all in
" a ſweat, and half frantic, not knowing whe-
" ther I am ſtill a man, or metamorphoſed
" into a horſe. But, alas! what will become of
" me, when my dreams are changed to reality?
" Hear, then, worthy father, the reſolution I
" have formed: I have been told, that thoſe
" who profeſs your religion, are not ſubjected
" to theſe miſeries; that thoſe who are once
" men, always retain their figure; and that
" they find themſelves the ſame in the other
" world as they were in this. Receive me,
" therefore, among you. I well know it is an
" arduous taſk, to obſerve all the precepts of
" your religion; but, were it ſtill more difficult,
" I am ready to embrace it; and, let it coſt

" what

" what it may, *I had much rather be a Chriſtian* " *than a beaſt.*"

' This diſcourſe, and the preſent ſtate of the ' poor man, excited my compaſſion; but, re- ' flecting afterwards, that God even employs ' ſimplicity and ignorance to conduct men to ' truth, I thence took occaſion to undeceive ' him reſpecting his errors, and to put him in ' the road to happineſs. I employed a long ' time in giving him inſtruction: he at length ' believed; and I had the conſolation of ſeeing ' him die, not only with the moſt rational ſen- ' timents of religion, but with all the marks of ' a good Chriſtian.'

Although the ſuperſtition of the Chineſe has multiplied, without end, the number of their idols; and though each family is particularly ſolicitous to honour thoſe which it has choſen and adopted, it does not appear, that the people always entertain a ſincere reſpect for theſe pretended deities. It often happens, that they are abandoned and neglected, as gods without power, when they are too ſlow in granting thoſe favours which are requeſted from them: in ſuch caſes, the patience of their votaries becomes exhauſted, and they carry their offerings ſomewhere elſe: others, leſs moderate, treat

them with the greateſt contempt, kick them about, and load them with abuſive language.—*Thou dog of a ſpirit*, ſay they, *we lodge thee in a commodious temple; thou art well gilt, well fed, and thou receiveſt abundance of incenſe; and yet, after all the care beſtowed upon thee, thou art ungrateful enough to refuſe us even things neceſſary.* They then tie the idol with cords, drag it through the kennels, and beſpatter it with filth and naſtineſs, to puniſh it for all the perfume which they have uſeleſsly waſted upon it. If, during this ſcene of folly, theſe frantic devotees ſhould happen to obtain what they wiſh for, they carry back the image, with great ceremony, to its niche, after having carefully waſhed and wiped it; they even proſtrate themſelves before it, and make different excuſes for treating it with ſo little reſpect. *Indeed*, ſay they, *we were too raſh; but, after all, waſt not thou in the wrong, to be ſo obdurate? Why ſhouldſt thou ſuffer thyſelf to be beaten, without neceſſity? Would it have coſt thee more to grant our requeſts with a good grace? But, what is done, is done: let us think no more of it. We ſhall gild thee again, provided thou wilt forget what is paſt.*

A ludicrous circumſtance, which happened in the province of *Nan-king*, at the time F. Le Comte

Comte reſided there, is a farther proof of the little reſpect which the Chineſe ſometimes entertain for their gods. A certain man, whoſe only daughter lay dangerouſly ſick, after having, in vain, tried the art of the phyſicians, reſolved to implore the aſſiſtance of the gods.—Prayers, offerings, alms, ſacrifices, all were employed to obtain the wiſhed-for cure. The bonzes, who fattened on theſe gifts, promiſed it, on the faith of an idol, the power of which they ſo much extolled. The girl, however, died; and the father, in the exceſs of his grief, reſolved to be revenged, and to accuſe the idol, with all the ſolemnity of form: for which purpoſe, he laid his complaint, in writing, before the judge of the place. After having repreſented, in the livelieſt terms, the deceitful conduct of the unjuſt divinity, he affirmed, that exemplary puniſhment ought to be inflicted upon it, for having broken its word.—'If the '*ſpirit* had power to cure my daughter,' added he, 'it was guilty of a groſs fraud, in taking 'my money, and ſuffering my daughter to die. 'If it had not power, why did it pretend to it? 'and by what right does it aſſume the character 'of a god? Is it for nothing, that we adore it, 'and that all the province offers it ſacrifice?'

In ſhort, he concluded, that, whether it was want of power, or malice in the idol, its temple ſhould be raſed, its miniſters baniſhed with diſgrace, and itſelf puniſhed in its own perſon.

The judge conſidered the affair as important, and referred it to the governor, who, unwilling to have any thing to do with the gods, begged the viceroy to examine it. The latter, after having heard the bonzes, who appeared much alarmed, called the complainant, and adviſed him to drop his ſuit. 'You are not prudent,' ſaid he, 'to quarrel with this kind of *ſpirits*: 'they are naturally malicious; and I am afraid 'they will ſerve you ſome diſagreeable trick. 'Believe me, you had much better liſten to the 'propoſals of accommodation which the bonzes 'will make you on their part. They have 'aſſured me, that the idol, on its ſide, will 'hearken to reaſon, provided you, on the other 'hand, do not puſh things to the utmoſt extremity.'

The man, oppreſſed with grief for the loſs of his daughter, perſiſted in his reſolution, and proteſted, that he would rather periſh, than relax in his requeſt. 'I am determined, my lord,' ſaid he. 'The idol imagined, that it might com-'mit, with impunity, every kind of injuſtice

'and

'and that no one would have courage to attack 'it; but in this it was miſtaken; and we ſhall 'ſoon ſee which of us two is the moſt malicious 'and obſtinate.'

The viceroy, finding that he could not prevail on him to give up his point, ordered preparation to be made for trial; but, at the ſame time, gave information to the ſupreme council at *Pe-king*, before which the affair was carried, and where the parties, ſome time after, appeared. The idol did not want partiſans among the lawyers; thoſe to whom the bonzes offered money to defend it, found its right inconteſtable, and ſpoke with ſo much warmth in its favour, that the god, in perſon, could not have pleaded better: but they had to do with a man of ſtill greater penetration and ſhrewdneſs, who had prudently taken the precaution of ſupporting his proofs by a large ſum of money, which he employed, in order to make his caſe clearer to the judges, perſuaded that the devil would be very cunning, if he could withſtand ſuch a weighty argument. In ſhort, after ſeveral pleadings, he completely gained his proceſs. The idol was condemned to perpetual baniſhment, as uſeleſs in the empire; its temple was raſed;

and the bonzes, who repreſented its perſon, were puniſhed in an exemplary manner.

The ſuperſtitious credulity of the people is carefully kept up by the exhortations of theſe bonzes, who are generally men without character, brought up, from their infancy, in effeminacy, luxury and idleneſs, and who, having an averſion to labour, for the moſt part, devote themſelves to that kind of life, merely for the ſake of a ſubſiſtence. There is no artifice, therefore, which they do not employ, to extort preſents from the ſuperſtitious adorers of *Fo*. The tricks practiſed by theſe pious ſharpers, often furniſh ſubjects for converſation in China. The following, which we have borrowed from the *New Memoirs reſpecting the Preſent State of China*, will, no doubt, divert our readers.

Two of theſe bonzes, who were ſtrolling through the country, perceived, in the yard of a rich peaſant, two or three large ducks. They immediately proſtrated themſelves before the gate, and began to groan and weep bitterly. The farmer's wife, who ſaw them from her chamber, immediately came forth, to inquire into the cauſe of their grief. 'We know,' ſaid they, 'that the ſouls of our fathers have paſſed 'into

'into the bodies of theſe animals; and the 'dread and apprehenſions we entertain of your 'putting them to death, will infallibly deprive 'us of our lives.'—'It is true,' ſaid the peaſant, 'that we have reſolved to ſell them; but, ſince 'they are your fathers, I promiſe to preſerve 'them.' This was not what the bonzes wanted. 'Alas!' ſaid they, 'your huſband, perhaps, will 'not have ſo much charity; and you may reſt 'aſſured, that we ſhall die, if any accident be-'fals them.' At length, after a long converſation, the good woman was ſo affected by their apparent grief, that ſhe entruſted them with the ducks, in order that, by feeding them for ſome time, it might alleviate their diſtreſs, and afford them conſolation. They received them with reſpect, after having proſtrated themſelves twenty times before them.—But, the very ſame evening, they put their pretended fathers on the ſpit, and, together with their brotherhood, made a hearty meal of them.

Theſe bonzes are perfectly acquainted with all the reſources of hypocriſy; they cunningly embrace every proper occaſion for cringing and fawning, and they affect a meekneſs and modeſt civility, which at firſt deceives people, and prepoſſeſſes them in their favour. One would take

take them for as many ſaints, eſpecially when, to this hypocritical outſide, they join rigorous faſting, frequent watchings, and long prayers before the altars of *Fo*. When they cannot obtain gifts by cunning and addreſs, they endeavour to procure them by exciting compaſſion, and by ſubmitting to the ſevereſt penances, and practiſing the moſt rigorous auſterities.—They may be often ſeen in the ſquares, and other public places, exhibiting themſelves as frightful ſpectacles of mortification. Some of them drag, with great pain, along the ſtreets, large chains, thirty feet in length, which are faſtened round their necks and legs; ſome mangle their bodies, and make them appear all over blood, by flaſhing their fleſh with a hard flint; and others carry burning coals upon the tops of their heads, which are quite naked. In this ſituation, they ſtop at the doors of people's houſes. 'You ſee,' ſay they, 'what we ſuffer, 'that we may expiate your ſins—can you be 'ſo hard-hearted, as to refuſe us a ſmall alms?'

One of the moſt extraordinary penances we read of, is that mentioned by Father Le Comte, in his Memoirs, of which he himſelf was an eye-witneſs, and which he relates in the following words: 'I met, one day, in the middle

'of

'of a village, a young, handſome bonze, whoſe 'mild and modeſt deportment, when he aſked 'for alms, ſeemed well calculated to enſure 'him ſucceſs. He was ſtanding erect in a kind 'of narrow chair, the inſide of which was ſtuck 'full of ſharp ſpikes, placed very cloſe one to 'another, in ſuch a manner, that he could not 'enjoy the leaſt reſt, without being wounded. 'Two men, hired for the purpoſe, tranſported 'him ſlowly from houſe to houſe, where he 'begged people to have compaſſion upon him. "I have ſhut myſelf up in this chair," ſaid he, "for the good of your ſouls, reſolved never to "quit it, until you have purchaſed all theſe "nails." [Their number exceeded two thou-'ſand.] "Each nail is worth five-pence; but "there is none of them which will not prove "a ſource of many bleſſings to you and your "families. If you purchaſe one, you will per-"form an act of heroic virtue; and the alms "you beſtow, will not be given to the bonzes, "to whom you may otherwiſe ſhew your cha-"rity, but to the god *Fo*, in honour of whom "we are building a temple."

'I at that time happened to be paſſing by; 'the bonze ſaw me, and paid me the ſame 'compliment as he did to the reſt. I told him, 'that

'that he was much in the wrong, to torment 'himſelf ſo uſeleſsly in this world; and I ad- 'viſed him to come forth from his priſon, to 'go to the temple of the true God, in order to 'be inſtructed in celeſtial truths, and to ſubmit 'to a penance much leſs ſevere, but far more 'ſalutary and effectual. He replied, mildly, and 'with great coolneſs, that he was much obliged 'to me, for my advice, but would be more ſo, 'if I would purchaſe a dozen of his nails, 'which would aſſuredly procure me a pleaſant 'and ſafe journey. "Hold," ſaid he, turning 'on one ſide, "take theſe; on the faith of a "bonze, they are the beſt in my chair, becauſe "they hurt me more than the reſt: they are, "however, all of the ſame price." He uttered 'theſe words with an air and action which, on 'any other occaſion, would have provoked me 'to laughter; but his ignorance moved my 'pity; and I was ſincerely grieved to ſee this 'wretched captive of the devil, ſuffering more 'to deſtroy his ſoul, than a Chriſtian is obliged 'to endure to be ſaved.'

All the bonzes are not ſo penitent; for a great many of them renounce theſe painful means of procuring alms. To attain to the ſame end, others commit a thouſand abominations

in private, and even ſometimes murder. ‘ Some ‘ years ago,’ ſays F. Le Comte, ‘ the governor of ‘ a city, paſſing along the highway, with his or- ‘ dinary train, ſaw a large crowd of people aſ- ‘ ſembled together; and, being deſirous to learn ‘ the cauſe of ſo great a concourſe, had the cu- ‘ rioſity to approach them. He found that the ‘ bonzes were celebrating an extraordinary ‘ feſtival. They had conſtructed, on a large ‘ theatre, a very high machine, at the top of ‘ which, a young man put forth his head above ‘ a ſmall baluſtrade that ran quite round it. ‘ His arms, and the reſt of his body, were en- ‘ tirely concealed; and he had nothing free but ‘ his eyes, which he rolled about in a very wild ‘ manner. A little lower on the theatre, ap- ‘ peared an old bonze, who was explaining to ‘ the people the ſacrifice which that pious ‘ young man had reſolved to make of his life, ‘ by throwing himſelf into a deep rivulet, ‘ which ran along by the ſide of the highway. “ He will not die,” ſaid he, “ becauſe he muſt “ be received, at the bottom of the waters, by “ the charitable ſpirits, which will haſten to “ give him the moſt friendly reception. In “ ſhort, it will be the greateſt happineſs that “ can befal him: a hundred other perſons of-

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" fered to ſupply his place; but his zeal, piety,
" and virtues, have juſtly entitled him to the
" preference." The mandarin, after having
' heard this harangue, ſaid the young man
' ſhewed great courage; but he was much ſur-
' priſed, that he himſelf did not explain the
' motives of the ſacrifice, and the cauſe of his
' adopting ſuch a reſolution. " Let him come
" down," added he, " in order that we may
" converſe a little with him." The old bonze,
' frightened at this order, immediately oppoſed
' it, and proteſted, that all would be loſt, if the
' victim only opened his mouth; and that he
' could not anſwer for the miſchief that might
' thence ariſe to the province. " The evil you
" fear," ſaid the mandarin, " I ſhall take upon
" myſelf;" and at the ſame time ordered the
' young man to come down: but all the reply
' he made to theſe orders, was, by frightful
' looks, and a wild and irregular movement of
' his eyes, which ſeemed ready to ſtart out of
' his head. " Behold theſe looks, and that
" agitation," ſaid the bonze; " and judge, by
" ſuch ſigns, of the injury you do him; he is
" about to fall a prey to deſpair; and if you
" perſiſt, you will make him expire with grief."
' The mandarin, who continued firm to his pur-
' poſe,

'poſe, bid his attendants mount the theatre,
'and bring down the unhappy wretch by force.
'They immediately obeyed, and found him
'cloſely bound and gagged. As ſoon as his
'cords were looſed, and when he was in a con-
'dition to ſpeak, he cried out, with all his
'might—"Ah, my lord! grant me vengeance
"on theſe aſſaſſins, who intended to drown
"me. I am a bachelor, going to court, to aſſiſt
"at the ordinary examinations. Theſe bonzes
"arreſted me yeſterday, by force; and this
"morning, before break of day, they bound
"me to that machine, in ſuch a manner, that
"I could neither move, nor utter the leaſt com-
"plaint, determined to throw me into the
"water in the evening, and to perform their
"abominable myſteries, at the expence of my
"life." As ſoon as he began to ſpeak, the
'bonzes betook themſelves to flight; but the
'officers of juſtice, who always make part of
'a governor's train, ſoon ſeized ſome of them.
'Their chief himſelf was thrown into the ri-
'vulet, and drowned: the reſt were conducted
'to priſon, and afterwards puniſhed according
'to their deſerts.'

A letter of Father *Laureati*, an Italian Je-ſuit, furniſhes us with an anecdote of a dif-

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ferent kind: it enables us to form ſome notion of the voluptuous manners of theſe bonzes, and of the ſecret profligacy of their lives.—Near the city of *Fou-tcheou*, there was formerly a famous pagoda, inhabited by the moſt diſtinguiſhed bonzes of the province. The daughter of a Chineſe doctor, who was going to her father's country-houſe, carried, according to cuſtom, in a covered chair, and accompanied by two female attendants, had the curioſity to enter this temple, and ſent to beg of the bonzes, that they would retire, until ſhe had ſaid her prayers. The principal bonze, deſirous of ſeeing this young female, concealed himſelf behind the altar. He had no ſooner beheld her, than he was ſmitten with her charms; and he became ſo deſperately in love, that every appearance of danger vaniſhed before his heated imagination; he even conceived, that it would be very eaſy to carry off a feeble virgin, ſo badly attended. This ſcheme was immediately put in execution. He ordered ſome other bonzes, his confidants, to ſeize the two attendants; and he forced the young woman to ſatisfy his brutal deſires, ſpite of all her cries and tears.

The father did not long remain ignorant of the cauſe of his daughter's abſence: he knew

ſhe

ſhe had entered the pagoda, and that ſhe had then diſappeared; he required, therefore, that ſhe ſhould be reſtored. The bonzes replied, it was true, ſhe had viſited their temple; but ſhe had departed thence, after having ſaid her prayers. The doctor, who had been educated with ſentiments of the utmoſt contempt for the bonzes, as almoſt all the literati are, applied to the Tartar general of the province, and demanded juſtice againſt the raviſhers of his daughter. The bonzes, who vainly imagined that theſe two people would give implicit belief to any tale, however improbable, which they might invent, informed them, in a very myſterious manner, that the god *Fo*, having become enamoured of the young beauty, had carried her away. The deceitful bonze who had committed the crime, then endeavoured, by a pathetic harangue, to convince the doctor, how much honoured he and his family were by *Fo*, who had judged his daughter worthy of his company and love. But the Tartar general had too much good ſenſe to give credit to theſe fables: he reſolved to ſearch the pagoda; and while he was prying into every corner, and examining all its receſſes, he heard ſome confuſed cries, which ſeemed to proceed from the bottom

of a rock; he immediately advanced towards the place, and perceived an iron gate, which ſhut the entrance of a grotto. Having ordered it to be broke open, he deſcended into a ſubterranean apartment, where he found the daughter of the doctor, and above twenty other females, who had been confined in that diſmal abode. The general, after having releaſed them, ſet fire to the four corners of the edifice, and deſtroyed, in the ſame flames, the temple, altars and gods, together with their infamous miniſters.

Notwithſtanding that infatuation which, for the moſt part, induces the vulgar to ſupport popular ſuperſtitions, the condition of a bonze is generally deſpiſed in China. The greater part of theſe fanatical impoſtors are ſprung from the dregs of the people. To recruit and perpetuate their ſect, they purchaſe young children, whom they early initiate in all their myſteries, and to whom they reveal every trick and deception which may render their profeſſion profitable: theſe afterwards ſucceed them, and carefully tranſmit their art and knowledge to other young bonzes, whom they educate in the like manner. They are, in general, very ignorant; and the greater part of them would find themſelves much embarraſſed, were they required to give

give an exact account of the true doctrine of their ſect.

Though they are not ſubject to a regular hierarchy, they acknowledge ſuperiors among them, whom they call *ta-ho-chang*, or grand bonzes. This rank ſecures to thoſe who have attained to it, particular diſtinction, and the firſt place in all religious aſſemblies at which they may be preſent. There are bonzes of all conditions; ſome deſtined only for collecting alms; others, better ſkilled in the art of ſpeaking, and who have acquired ſome knowledge of the Chineſe literature, are commiſſioned to viſit the literati, and to inſinuate themſelves into the houſes of the great; old men, rendered venerable by length of years, and by a compoſed and grave deportment, are employed to exerciſe their talents among the female ſex: they preſide in all their aſſemblies, which, though not common, are, however, held in ſeveral of the provinces.

Theſe religious clubs are very lucrative to the bonzes. They are generally compoſed of fifteen, twenty or thirty ladies, the greater part of whom are of ſome rank, and advanced in life, or rich widows. One of them is elected ſuperior, for the ſpace of a year; at her houſe

all the aſſemblies are held; and all contribute towards the expence occaſioned by ornamenting their oratory, by the celebration of certain feſtivals, and the aſſiſtance of the bonzes.

When no extraordinary buſineſs is to be tranſacted in theſe aſſemblies, a bonze is called, who is almoſt always venerable, on account of his age. He enters the chapel, where all the female devotees are aſſembled, and ſings ſome anthems to the god *Fo*. At length, after having, for ſome time, repeated, *O-mi-to*, *Fo!* and after being ſtunned with the tinkling noiſe and din of ſeveral ſmall kettles, upon which they beat, they place themſelves at table; and mirth and a good repaſt terminate the exerciſes of this noiſy devotion. Feſtivals of this kind are, however, only common ceremonies.

On days of greater ſolemnity, they adorn their place of worſhip with ſeveral idols; the bonzes alſo ornament it with a great number of paintings, in which are repreſented, under a hundred different forms, the various puniſhments inflicted on the wicked in hell. A grand bonze is invited, who repairs thither, attended by his whole train of inferior miniſters. The prayers and feaſting continue ſeven days. One of the moſt important cares which employ the aſſembly

aſſembly during theſe ſeven days, is, to prepare and conſecrate treaſures for the other world. Their manner of proceeding in this myſterious operation is as follows.—They begin by conſtructing a ſmall edifice of gilt or painted paper. This work is executed according to all the rules of the Chineſe architecture, and is ſupplied with every utenſil, piece of furniture and conveniency that are to be found in the houſes of the great. This little palace is filled with a great number of boxes, painted and varniſhed, in which they depoſit ingots of gold and ſilver; that is to ſay, ſmall bits of gilt paper. An hundred of theſe ſmall boxes are deſtined for the purpoſe of redeeming the ſoul of ſome deceaſed perſon, either male or female, from the dreadful puniſhments to which the inexorable king of hell condemns thoſe who have no treaſures to preſent to him. Twenty of theſe boxes are alſo laid in reſerve, to gain over the members who compoſe the tribunal of the terrible prince of darkneſs. The houſe, its furniture, and the riches it contains, are all appropriated each to a particular uſe. The whole is intended to ſerve them as a lodging in the other world, and to enable them to procure an eſtabliſhment there, by the acquiſition of ſome important office.

The whole of the riches depoſited in theſe ſmall boxes are put under the ſecurity of a paper padlock. The ſmall palace is afterwards ſhut, and the key is carefully laid up in a ſafe place. When the perſon who has ſupplied the expence neceſſary for the conſtruction of this palace happens to die, the whole is burnt, in great ceremony: with the key of the houſe are burnt thoſe of the ſmall coffers alſo, in order that the ſoul may take out all the treaſures, which are no longer plain paper, but become metamorphoſed into ſolid ingots of pure gold and ſilver.

There is no fixed day or ſeaſon for the celebration of theſe feſtivals: they depend intirely on the will of thoſe by whom the bonzes are invited. Theſe prieſts never refuſe an invitation; and ſeldom is there found any want of them at the place appointed: but they are not ſatisfied with paper-money—they always require ſomething more ſubſtantial.

Men, alſo united by certain acts of devotion, in like manner, hold particular aſſemblies. The beſt known of this kind of ſocieties is that of thoſe called *Faſters*, *Tchang-tchai:* they are under the direction of a ſuperior, who has generally a great number of diſciples, named *tou-ti*, ſubordinate to him. Theſe give to their maſter the name

of

of *Ssëë-fou*, which ſignifies *father-doctor*. Little induſtry, and ſtill leſs reputation for knowledge or piety, is neceſſary to arrive at this office.—Has any one the talent of explaining a manuſcript, difficult to be decyphered, and which has been preſerved in a family for many generations, or the ſecret of offering up myſterious prayers, by the means of which, effects may be produced that have the appearance of prodigy—nothing more is requiſite to raiſe to the dignity of *Ssëë-fou*, and to attract a numerous crowd of followers. When the chief of theſe *Faſters* is about to hold an aſſembly, all his diſciples are ordered to repair to the place appointed for the purpoſe; and none of them muſt be abſent on any account whatever. A ſeat is placed for the ſuperior at the bottom of the hall; all the brotherhood, as they enter, proſtrate themſelves at his feet, and afterwards file off, in two lines, to the right and left, in which ſituation they remain. When the aſſembly is full, each recites his own private prayers; after which, they place themſelves at table.

Theſe Chineſe *Faſters* are not, as perhaps may be imagined in Europe, people devoted to abſtinence, who refrain, for a certain ſpace of time, from taking any kind of nouriſhment.—

Their faſting conſiſts only in their renouncing, during life, the uſe of fleſh, fiſh, wine, onions, garlick, and of all heating aliments; but they reſerve to themſelves the liberty of eating as much as they pleaſe, and at every hour of the day. It may be eaſily perceived, that any interdiction of this kind cannot be very mortifying in China, where the people, for the moſt part, are accuſtomed to live on herbs and rice only. Beſides, the profeſſion of *Faſter* is very lucrative to the maſter: all the diſciples, whenever they aſſemble, are obliged to give a tribute to the *father-doctor*; and all theſe ſums, when united, form, every year, a pretty conſiderable revenue.

Pilgrimages, and places which give riſe to them, are not wanting in China. On certain mountains, in every province, there are temples, more or leſs reverenced, to which prodigious numbers of ſuperſtitious votaries repair, and many of them from remote places. It is only by dragging themſelves piouſly along, on their bended knees, that the pilgrims can climb theſe ſacred mountains. Thoſe who are prevented by age, infirmities, or urgent buſineſs, to join theſe devout caravans, commiſſion ſome of their friends to bring them a large leaf, filled with

with characters, and ſtamped by the bonzes in a particular corner. The centre of this leaf is occupied by the image of the god *Fo*. On the veſtments of the god, and around his figure, are traced out a multitude of circles, intended for the following purpoſe.—The devotees of the god, whether male or female, wear, hanging from their necks, or around their arms, a kind of chaplet, compoſed of an hundred beads of moderate ſize, divided by eight, which are much larger: a bead, ſtill bigger, in form of a ſmall gourd, ornaments the top of the chaplet. Theſe beads they roll between their fingers, pronouncing the myſterious words, *O-mi-to, Fo!* and each of theſe invocations is accompanied by a genuflection. When they have completed the number of an hundred, equal to that of the beads, they mark, with a red ſtroke, one of the circles which ſurround the figure of the god *Fo* on the leaf ſtamped by the bonzes. This leaf becomes the regiſter of all the prayers which they have repeated in the courſe of their lives. To verify its authenticity, the bonzes are, from time to time, invited to their houſes, where they atteſt the number of circles, marked with red ſtrokes, and imprint their ſeals on the leaf. When any of them dies, this valuable memorial

memorial is carried at the funeral, with the greateſt ſolemnity, and depoſited in a ſmall box, cloſely ſhut, and ſealed: this is what they call *lou-in*, or a paſſport for the other world; and it coſts a large ſum of money to have all theſe formalities obſerved; but people ſeldom think of calculating expence, when they are deſirous of enſuring themſelves ſucceſs in ſo dangerous a journey.

When we conſider how much it is the intereſt of the bonzes to captivate the minds, and gain the confidence of the Chineſe, it will not appear ſurpriſing that they ſhould be inimical to the progreſs of the Chriſtian religion, and animated with the ſpirit of perſecution againſt the European miſſionaries. To render them odious, there is no calumny, no imputation, however abſurd, which they do not employ. Sometimes they ſay, that theſe ſtrangers have introduced themſelves into China only for the purpoſe of invading it; that the new doctrine they preach is calculated to procure followers, and a number of partiſans, ſufficient to ſecond their efforts when European troops and fleets ſhall be ready to attack them; ſometimes, that they perſuade people to embrace their doctrine only by the help of ſorcery; and that they gain converts,

converts, and render their diſciples ſo much attached to them, merely by laviſhing gold and ſilver, which they have in abundance, becauſe they poſſeſs the ſecret of imitating and counterfeiting theſe precious metals. They aſſure ſome, that the miſſionaries pluck out the eyes of their proſelytes, in order to conſtruct teleſcopes, with which they obſerve the ſtars; to others, they affirm, that they have come to China to recruit ſouls, of which there is great ſcarcity in Europe; that they cannot eſcape from them, when they have once embraced their tenets, and that, by means of certain inchantments, they compel all theſe poor ſouls to paſs into Europe. *Theſe*, ſay they, *are the ſtrange misfortunes to which your imprudence expoſes you.* If theſe extravagant imputations make impreſſion on the minds of the vulgar, they, however, have no effect on the literati and people of credit: they only add, if poſſible, to that contempt which they already entertain for the bonzes.

CHAP.

CHAP. VI.

OTHER CHINESE SUPERSTITIONS.

THE little knowledge which the Chineſe have of experimental philoſophy, and of the effects that may be produced by nature, contributes much to preſerve their ſuperſtitious credulity, and greatly facilitates the deceptions of theſe impoſtors. The half-learned, females, and almoſt every individual among the lower claſſes, never ſee any unexpected or extraordinary event, without attributing it to the ſecret influence of ſome evil genius. Every one creates a being of this kind to himſelf, in the folly of his own imagination; one places it in ſome idol; another, in an old oak; a third, in a certain lofty mountain; and a fourth, in the body of an enormous dragon, which inhabits the bottom of the ſea: there are no ſacrifices ſo abſurd, or whimſical, which they do not invent, to appeaſe this malicious demon. Others entertain quite different notions reſpecting theſe miſchievous ſpirits: according to them, they are the ſouls, or rather the purified and aërial ſubſtance of animals, ſuch as foxes,

cats,

cats, apes, tortoiſes, frogs, &c. They affirm, that theſe animals, after having lived a certain number of years, have the power of diveſting themſelves of all the groſs and earthy particles which entered into their compoſition: they then become pure eſſences, and take delight in tormenting men and women, in diſconcerting their projects, and expoſing them to different diſeaſes. For this reaſon, when they fall ſick, they conſult no other phyſicians but the *Tao-ſſé*: they alone are ſent for to viſit them; and, as ſoon as they arrive, the whole houſe reſounds with the frightful din and noiſe which theſe prieſts make, in order to baniſh the malignant ſpirits that perſecute and haraſs their patients.

There are three other ſuperſtitious practices to which the Chineſe are alſo much addicted. The firſt is what they call *ſouan-ming, to calculate one's deſtiny*. Every city of China is filled with fortune-tellers: theſe generally are blind people, who play on a kind of lute, and who go about, from houſe to houſe, offering to tell fortunes, for a ſmall piece of money. The ſcientific jargon which they affect to uſe, eaſily impoſes on ignorant credulity; and their hearers cannot help admiring the abundance of inferences which they draw from the combination

tion and poſition of certain ſtars, and from the year, month and day of their birth. Sometimes they foretel the general calamities with which they are threatened; but oftener they feed them with hopes of honours, riches gained by commerce, or great ſucceſs in their literary purſuits; and they point out the cauſe of diſeaſes, which they almoſt always attribute to ſome offended deity. The remedies they preſcribe, the ſpeedy efficacy of which they always warrant, conſiſt in appeaſing certain evil genii, by ſacrifices, and by the prayers of ſome bonze. If, by any fortuitous concurrence of circumſtances, their predictions happen to be verified, their reputation is eſtabliſhed; but if the event proves them to be falſe, no reflections are thrown out againſt the art; and thoſe who have been deceived, are contented with only ſaying, *This man did not know his buſineſs.*

The ſecond ſuperſtitious practice is that of conſulting oracles, called, by the Chineſe, *pacoua*, or *ta-coua*. This may be done ſeveral different ways. The commoneſt, is, to burn perfumes before an idol, and to beat the earth ſeveral times with the forehead. Upon the altar which ſupports this idol, there is always a kind of horn, filled with ſmall flat ſticks, about half a foot

a foot in length, upon which are traced a variety of unintelligible characters. Each of theſe ſmall ſticks conceals an anſwer. After a great many proſtrations, and other preliminary ceremonies, the perſon who conſults, lets fall, at random, one of theſe ſmall ſticks, the inſcription of which is explained by the bonze who accompanies him. When no bonze is preſent, they have recourſe to a paper fixed up to the wall of the pagoda, to diſcover the enigmatical meaning of the word. This manner of conſulting is very common in China: many people never omit it when they are about to undertake a journey, to buy or ſell, to commence a lawſuit, or to enter into the married ſtate: they would conſider themſelves deficient in prudence, did they not do their utmoſt endeavour to get an inſight into futurity.

The *fong-choui* is another Chineſe ſuperſtition, and one of the moſt extravagant that the human mind is capable of inventing. By this word, which ſignifies *wind* and *water*, they mean the lucky or unlucky ſituation of a houſe, burying-place, or of any edifice whatever. If, cloſe to the houſe of a Chineſe, an imprudent neighbour has conſtructed another, which is not built upon the ſame plan; if the angle formed by

by its roof, ſtands in ſuch a direction, that it flanks the wall or roof of the former houſe, this is enough to occaſion utter ruin and deſtruction: the proprietor, ever after, lives in terror; and he imagines, that he and all his poſterity will be continually expoſed to the malign influence of that unlucky angle. The erection of the new building becomes the epocha of an implacable hatred between the two families, and often gives riſe to a law-ſuit, which furniſhes matter of diſcuſſion for ſome of the ſuperior tribunals. When a judicial proceſs hath been attended with no ſucceſs, no other reſource remains to the unfortunate proprietor, but to raiſe on the middle of his roof an enormous monſter, or dragon, of baked earth. This monſter darts a look of fury on the fatal angle, and opens its frightful mouth, as if about to ſwallow up the unlucky *fong-choui*: the apprehenſions of the owner then begin to ſubſide, and tranquillity is, in ſome meaſure, reſtored to the family.

The governor of *Kien-tchang* purſued this method to ſecure himſelf from the Jeſuits church, which, being built on an eminence, overlooked his palace. He did not, however, depend entirely upon the good offices which

he

he expected from this tutelary dragon; he, beſides, took the wiſe precaution of altering his principal apartments a little from their former poſition, and of raiſing, at the diſtance of two hundred paces from the church, a kind of large facade, three ſtories high, the better to break the influence of the *Tien-tchu-tang (of the temple of the Lord of Heaven)*. It unluckily happened, that the death of the governor's ſucceſſor was attributed to this facade; the mandarin was attacked by a diſorder in his breaſt, which made him ſpit up thick phlegm, of a white colour; and, as it was ſuppoſed that this was occaſioned by the walls of the facade, which were exceedingly white, they were immediately daubed over with a kind of black paint, in hopes that they would then produce a quite different effect: the mandarin, however, died; and it was concluded, that the above uſeful precaution had been taken too late.

We ſhould never have done, were we to relate all the ſuperſtitious ideas of the Chineſe reſpecting the lucky and unlucky ſituation of houſes, the quarter which doors ought to front, and the plan and day proper for conſtructing the ſtoves in which they cook their rice. But the object on which they employ the greateſt

care to obtain a favourable *fong-choui*, is the choice of the ground and ſituation proper for a burying-place. Some quacks follow no other profeſſion than that of pointing out mountains, hills and other places which have an aſpect favourable for works of that kind. When a Chineſe is perſuaded of the truth of ſuch information, there is no ſum which he would not ſacrifice in order to obtain poſſeſſion of the fortunate ſpot. The greater part of the Chineſe are convinced, that all the happineſs and misfortunes of life depend upon the *fong-choui*. If this or that perſon is endowed with a greater ſhare of genius and abilities; if any one riſes rapidly to the degree of doctor; if he is promoted to the rank of a ſuperior mandarin; if he is bleſſed with a numerous progeny; or if he is leſs ſubject to ſevere maladies than others; and laſtly, if, in his commercial tranſactions, all his projects ſucceed, this, according to them, is not to be attributed to his knowledge, activity or honeſty, but only to a lucky *fong-choui*: it is becauſe his houſes and the burying-places of his anceſtors have a happy ſituation.

CHAP.

CHAP. VII.

JEWS ESTABLISHED IN CHINA.

THE diſcovery of a ſynagogue in an empire ſo remote, is a circumſtance too intereſting for us to omit. This Jewiſh colony appeared in China under the dynaſty of the *Han*, who began to reign in the year 206 before Chriſt. At preſent it is reduced to a ſmall number of families, who are eſtabliſhed only at *Cai-fong*, the capital of the province of *Honan*. As we are indebted to F. *Gozani*, a Jeſuit miſſionary, for the firſt knowledge of theſe Chineſe Jews, we ſhall give the hiſtory of their diſcovery in his own words.

'With regard to thoſe who are here called '*Tiao-kin-kiao*, it is two years ſince I went to 'ſee them, having imagined that they were 'Jews, and hoping to find the Old Teſtament 'among them: but, as I was entirely unac-'quainted with the Hebrew language, and as I 'found great difficulty in gratifying my cu-'rioſity, I abandoned my deſign, fearing that I 'ſhould not be able to ſucceed. However, 'ſince you teſtify ſo great a deſire that I ſhould

'inform myſelf reſpecting theſe people, I have 'employed the utmoſt care and attention to 'comply with your wiſhes.

'I began by ſhewing them every mark of 'friendſhip in my power: they made a ſuit-'able return, and were ſo polite as to wait 'upon me. I returned their viſit in their *lipaï-'fou*, or ſynagogue, where they were all aſſem-'bled. I had a long converſation with them; 'and they ſhewed me their inſcriptions; ſome 'of which are in Chineſe, and others in their 'own tongue. I ſaw alſo their *kims**, or reli-'gious books, and they ſuffered me to enter 'even the moſt ſecret place of their ſynagogue, 'to which they can have no acceſs themſelves. 'That place is reſerved for their *Cham-kiao*, 'that is to ſay, chief of the ſynagogue, who 'never approaches it, but with the moſt pro-'found reſpect.

'There were thirteen tabernacles placed 'upon tables, each of which was ſurrounded 'by ſmall curtains. The ſacred kim of Moſes '(the Pentateuch) was ſhut up in each of 'theſe tabernacles, twelve of which repre-

* We have preſerved F. *Gozani*'s orthography of the Chineſe words, which is not always the ſame as that of the late miſſionaries.

'ſented

'ſented the twelve tribes of Iſrael, and the 'thirteenth Moſes. The books were written 'on long pieces of parchment, and folded up 'on rollers. I obtained leave from the chief 'of the ſynagogue to draw the curtains of one 'of theſe tabernacles, and to unroll one of the 'books which appeared to me to be written 'in a hand exceedingly neat and diſtinct. 'One of theſe books had been luckily ſaved 'from the great inundation of the river '*Hoang-ho*, which overflowed the city *Cai-*'*fong-fou*, the capital of the province.* As

* This inundation, which happened, according to F. Martini, on the 29th of October 1642, was occaſioned by the following circumſtance. The rebel *Li-cong-tſe*, with a numerous army, having laid cloſe ſiege to the city, the inhabitants, though reduced to the greateſt diſtreſs by the length of the blockade, which had continued ſix months, and for want of proviſions, refuſed to capitulate, as they were in daily expectation of relief from the emperor. The prince at length arriving, he formed a reſolution of drowning the enemy, by breaking down the dykes erected to confine the river, which is only a league diſtant from the city, and conſiderably higher than the ſurrounding plain. This ſtratagem was attended with ſucceſs; but the river happening at that time to be ſwoln above its uſual ſize by the autumnal rains, it ſpread its devaſtation farther than was intended, and deſtroyed the whole city, together with its inhabitants, who amounted to above 300,000. F. Figueredo, a Jeſuit miſſionary, loſt his life by this diſaſter.

'the letters of this book have been wetted, and 'on that account are almoſt effaced, the Jews 'have been at great pains to get a dozen of 'copies made, which they carefully preſerve 'in the twelve tabernacles above mentioned.

'There are to be ſeen alſo in two other 'places of the ſynagogue coffers, in which are 'ſhut up with great care ſeveral other little 'books, containing different diviſions of the 'Pentateuch of Moſes, which they call *Ta-kim*, 'and other parts of their law. They uſe theſe 'books when they pray; they ſhewed me ſome 'of them, which appeared to be written in 'Hebrew: they were partly new and partly 'old, and half torn. They however beſtow 'as much attention on guarding them, as if 'they were gold or ſilver.

'In the middle of the ſynagogue ſtands a 'magnificent chair, raiſed very high, and or-'namented with a beautiful embroidered 'cuſhion. This is the chair of Moſes, in 'which every Saturday, and on days of great 'ſolemnity, they place the Pentateuch, and 'read ſome portions of it. There alſo may be 'ſeen a *Van-ſui-pai*, or painting, on which is 'inſcribed the emperor's name, but they have 'neither ſtatues nor images. This ſynagogue

'fronts

'fronts the weſt, and when they addreſs their 'prayers to the Supreme Being, they turn to- 'wards that quarter, and adore him under 'the name of *Tien*, *Cham-Tien*, *Cham-ti*, and '*Teao-van-voe-tche*, that is to ſay, *Creator of* '*All Things*, and laſtly, of *Van-voe-tchu-tcai*, '*Governor of the Univerſe*. They told me, that 'they had taken theſe names from the Chineſe 'books, and that they uſed them to expreſs the 'Supreme Being, and firſt cauſe.

'In going out from the ſynagogue, I ob- 'ſerved a hall, which I had the curioſity to 'enter, but I found nothing remarkable in it, 'except a great number of cenſers. They told 'me that in this hall they honoured their *Chim-* '*gins*, or the great men of their law. The 'largeſt of theſe cenſers, which is intended for 'the patriarch Abraham, ſtands in the middle 'of the hall, after which come thoſe of Iſaac, 'and of Jacob and his twelve branches, or 'the twelve tribes of Iſrael; next are thoſe of 'Moſes, Aaron, Joſhua, Eſdras, and ſeveral 'other illuſtrious perſons both male and fe- 'male.

'After quitting this apartment, they con- 'ducted us to the Hall of Strangers, in order 'to give us an entertainment. As the titles of

'the books of the Old Teſtament were printed 'in Hebrew at the end of my Bible, I ſhewed 'them to the *Cham-kiao*, or chief of the ſyna- 'gogue; he immediately read them, though 'they were badly printed, and he told me 'that they were the names of their *Chin-kim*, 'or Pentateuch. I then took my Bible, and 'the *Cham-kiao* his *Bereſith* (for thus they 'name the book of Geneſis); we compared the 'deſcendants of Adam, until Noah, with the 'age of each, and we found the moſt perfect 'conformity between both. We afterwards 'ran over the names and chronology in Ge- 'neſis, Exodus, Leviticus, Numbers and Deu- 'teronomy, which compoſe the Pentateuch, 'or five books of Moſes. The chief of the 'ſynagogue told me, that they named theſe 'five books *Bereſith*, *Veeleſemoth*, *Vaiicra*, '*Vaiedabber*, and *Haddebarim*, and that they 'divided them into fifty-three volumes, viz. 'Geneſis into twelve, Exodus into eleven, and 'the three following books into ten volumes 'each, which they call *Kuen*. Some of theſe 'they opened, and preſented to me to read, 'but it was to no purpoſe, as I was unac- 'quainted with the Hebrew language.

'Having interrogated them reſpecting the 'titles of the other books of the bible, the

'chief

'chief of the ſynagogue replied, that they 'were in poſſeſſion of ſome of them, but that 'they wanted a good many, and of others 'they had no knowledge. Some of his 'aſſiſtants added, that they had loſt ſeveral 'books in the inundation of the *Hoang-ho*, of 'which I have ſpoken. To be aſſured of the 'truth of what I have related, one muſt be 'acquainted with the Hebrew language; for 'without that we can depend upon nothing.

'What affords matter of great ſurpriſe, is, 'that their ancient rabbies have mixed ſe-'veral ridiculous tales with the facts recorded 'in ſcripture, and even in the five books of 'Moſes. They told me ſuch a number of 'extravagant fictions on this ſubject, that I 'could not forbear laughter, and I concluded 'that they muſt be Talmudiſts, who corrupt 'the ſenſe of the bible. But this can be de-'termined only by one verſed in the ſcrip-'tures, and well acquainted with the Hebrew 'language.

'What confirms me in my opinion is, that 'theſe Jews informed me, that under the dy-'naſty of the *Ming*,* F. *Fi-lo-te* (Father Ro-

* The *Ming* began to reign in 1368, and loſt the throne in 1644.

'driguez

'driguez de Figueredo), and under the preſent 'F. *Ngen-li-ke* (Father Chriſtian Enriquez) 'went ſeveral times to their ſynagogue to con-'verſe with them; but as theſe two learned 'men did not think it worth their while to 'procure a copy of their Bible, I am in-'duced to believe that they found it corrupted 'by the Talmudiſts, and not in that ſtate of 'purity in which it was before the birth of 'Chriſt.

'Theſe Jews, who in China are called '*Tiao-kin-kiao*, ſtill preſerve ſeveral of the ce-'remonies mentioned in the Old Teſtament; 'ſuch as circumciſion, which they ſay origi-'nated from the patriarch Abraham; the feaſt 'of unleavened bread; the paſchal lamb, in 'commemoration of their departure from 'Egypt, and of their paſſage through the Red 'Sea; the ſabbath, and other feſtivals pre-'ſcribed by the ancient law.

'All theſe Jews compoſe at preſent only 'ſeven families, the names of which are as 'follow: *Thao*, *Kin*, *Che*, *Cao*, *The-man*, *Li*, '*Ngai*. Theſe families form alliances with 'one another, and never mix with the *Hoei-'hoei*, or Mahometans, to whom they have no

'reſemblance either in their books or reli-
'gious ceremonies; they differ in every re-
'ſpect, even in their whiſkers, which are cut in
'another form.

'They have no other ſynagogue but this in
'the capital of the province of *Ho-nan*. I
'perceived in it no altar, nor any other furni-
'ture, but the chair of Moſes, with a cenſer,
'a long table, and large chandeliers, in which
'were placed candles made of tallow. This
'ſynagogue has ſome reſemblance to our Eu-
'ropean churches; it is divided into three
'aiſles, that in the middle is occupied by the
'table of incenſe, the chair of Moſes, the paint-
'ing, and the tabernacles already mentioned, in
'which are preſerved the thirteen copies of the
'Pentateuch. Theſe tabernacles are conſtructed
'in the form of an arch, and the middle aiſle
'is like the choir of the ſynagogue, the two
'others are ſet apart as places of prayer, and
'for the adoration of the Supreme Being.
'Within the building there is a paſſage which
'runs quite round it.

'As there formerly were, and ſtill are
'among them bachelors and *Kien-ſens*, which
'is a degree different from that of bachelor, I
'took the liberty of aſking them if they ren-
'dered

'dered homage to *Confucius*; they replied, 'that they honoured him in the ſame manner 'as the reſt of the literati, and that they aſ-'ſiſted them in ſolemn ceremonies, which are 'performed in halls dedicated to their great 'men. They added, that in ſpring and au-'tumn they practiſed certain rites in honour of 'their anceſtors, according to the manner of the 'Chineſe, in the hall next to their ſynagogue; 'that they did not preſent them the fleſh of 'hogs, but of other animals; that, in other ce-'remonies, they were contented with offering 'them porcelain diſhes filled with dainties and 'ſweet-meats, which they accompanied with 'perfumes and profound reverences or pro-'ſtrations. I aſked them likewiſe, if, in their 'houſes or Hall of Anceſtors, they had tablets 'in honour of their departed relations; they 'replied, that they uſed neither tablets, images, 'nor any thing elſe, but only a few cenſers. 'We muſt, however, except their mandarins, 'for whom alone they place in the Hall of 'Anceſtors a tablet inſcribed with their name 'and rank.'

Father *Gozani* adds, that theſe Jews, in their inſcriptions, call their law, the law of Iſrael, *Iſelals-kiao*, which they name alſo *Kou-kiao*,

Ancient

Ancient Law; *Tien-kiao, Law of God*, and *Tien-kin-kiao*, to ſignify that they abſtain from blood, and cut the nerves and veins of the animals they kill, in order that the blood may more eaſily flow from them. They told him, that their anceſtors came from a kingdom of the weſt, called the kingdom of *Judah*, which Joſhua conquered, after they had left Egypt, and had croſſed the Red Sea and traverſed the deſert; and that the number of the Jews who departed from Egypt amounted to ſixty *ouan*; that is to ſay, to ſix hundred thouſand men. They ſpoke to him of the book of Judges, and of David, Solomon, and Ezekiel, who raiſed up dry bones; and of Jonas, who was three days and three nights in the whale's belly, &c. which plainly ſhews, that, beſides the Pentateuch, they have alſo ſeveral other parts of the ſacred writings.

They informed the ſame miſſionary, that their alphabet was compoſed of twenty-ſeven letters, but that they generally uſed only twenty-two: this agrees with the account of St. Jerome, who tells us, that the Hebrews have twenty-two letters, five of which are double, or at leaſt written in a different manner.

Theſe Jews neither kindle fire nor cook any victuals

victuals on Saturday; but they prepare on Friday whatever may be neceſſary for the day following. When they read the Bible in their ſynagogue, they cover their faces with a tranſparent veil, in remembrance of Moſes, who came down from the mountain with his face covered, and in that manner publiſhed the Decalogue, or Law of God.

When F. *Gozani* ſpoke to them of the Meſſias promiſed and announced in the holy ſcriptures, they appeared much ſurpriſed; but when the miſſionary told them that the Meſſias was called *Jeſus*, they replied, that mention was made in their Bible of a holy man named *Jeſus*, who was the ſon of Sirach; but that they were altogether unacquainted with the new *Jeſus* of whom he ſpoke.

The Mahometans have multiplied much more in China than the Jews. It is above ſix hundred years ſince they firſt entered this empire, in which they have formed different eſtabliſhments. For a great number of years, they were preſerved only by marriages, and by the alliances which they contracted; but, for ſome time paſt, they ſeem to have been more particularly attentive to the care of extending their ſect, and propagating their doctrine. The principal

cipal means which they employ for this purpoſe, are, to purchaſe, for a ſum of money, a great number of children brought up in idolatry, whom their poor parents, compelled by neceſſity, readily part with. Theſe they circumciſe, and afterwards educate and inſtruct in the principles of their religion. During the time of a terrible famine, which deſolated the province of *Chang-tong*, they purchaſed more than ten thouſand of theſe children, for whom, when grown up, they procured wives, and built houſes, and they even formed whole villages of them. They inſenſibly increaſed, and are now become ſo numerous, that they intirely exclude from thoſe places in which they reſide, every inhabitant who does not believe in their prophet, and frequent a moſque.

We ſhall not here ſpeak of the apoſtolical labours of the European miſſionaries. Every thing that concerns the eſtabliſhment and progreſs of the Chriſtian religion in China, has been already treated of in the General Hiſtory, to which work this is meant only as a ſupplement.

BOOK VII.

MANNERS AND CUSTOMS.

CHAP. I.

MARRIAGES OF THE CHINESE.

THE reader may have remarked in the Chineſe government a certain affinity with that of other Aſiatic countries, and even with ſome of our governments in Europe. The manners of the Chineſe, however, bear no kind of reſemblance to thoſe of any known nation; and, what is equally remarkable, they have remained always invariably the ſame. The Chineſe are ſtill what they were four thouſand years ago; every cuſtom practiſed at that remote period is ſtill preſerved; and whatever they did then, they do at preſent, and exactly in the ſame manner.

Public decency has been always reſpected in China, becauſe great care and attention have been

been employed to enforce it. Marriage—that bond ſo neceſſary, ſo favourable to good order recommended and encouraged by all great legiſlators, is particularly protected in China. Rarely does marriage here give riſe to thoſe ſcandalous intrigues that ſo often embitter its ſweets, and diſturb the domeſtic peace of families in other countries; we may ſay, farther, which make the ſtate of wedlock much more dreaded than deſired. The denunciations of the law againſt thoſe who offend in this reſpect are terrible. Whoever ſeduces the wife of another is put to death; and the ſame puniſhment is generally inflicted on the perſon who debauches a young woman. It is true, that, in both theſe circumſtances, the precautions dictated by univerſal cuſtom tend greatly to ſupport the law, and often render it ſuperfluous.

The Chineſe women are almoſt condemned to perpetual impriſonment within the precincts of their own houſes; and, what is ſtill more in its favour, a Chineſe enters into the married ſtate without ever having ſeen the woman whom he eſpouſes: he knows nothing of her looks or perſon, but from the account of ſome female relation or confidant, who, in ſuch caſes, acts the part of match-maker. It is true, that,

if they impoſe upon him, either with reſpect to her age or figure, he can have recourſe to a divorce. Here the law, in its turn, ſerves to correct the abuſes of cuſtom.

The ſame matrons who negociate a marriage, determine alſo the ſum which the intended huſband muſt pay to the parents of the bride; for, in China, a father does not give a dowery to his daughter: it is the huſband who gives a dowery to his wife, or, we may ſay with equal propriety, who purchaſes her.—She becomes his property, and by a double title.

The parents of the bride fix the day for ſolemnizing the marriage; and they always take care to conſult the calendar, in order that they may make choice of one that is lucky; for they conſider ſome as favourable, and others unfavourable to every great undertaking. During this interval, the two families ſend preſents to one another, and the bridegroom purchaſes for his intended ſpouſe ſome jewels, ſuch as rings, pendants or bracelets. Frequent letters paſs between the parties; but they are not permitted to ſee one another: the whole treaty is carried on by the means of other people.

When the day appointed for the ceremony arrives, the bride is placed in a chair, or cloſe palanquin.

palanquin. Every thing that compoſes her portion is borne before and behind her by different perſons of both ſexes, while others ſurround her, carrying torches and flambeaux, even in the middle of the day. A troop of muſicians, with fifes, drums and hautboys, march before her chair, and her family follow it behind. The key of the chair in which ſhe is ſhut up, is committed to the care of a truſty domeſtic, who muſt deliver it to no one but to the huſband only. The huſband, richly dreſſed, waits at his gate for the arrival of the proceſſion. As ſoon as it approaches, the key is put into his hands; he eagerly opens the chair, and, at the firſt glance, he may learn his fortune, and perceive whether thoſe he employed have ſerved him with fidelity. It ſometimes happens, that the huſband, diſcontented with his intended ſpouſe, ſuddenly ſhuts the chair, and ſends her back to her relations. To get rid of her, it only coſts him a ſum equal to that which he gave to obtain her.

If the huſband is contented, ſhe deſcends from her chair, and enters the houſe, followed by the relations of both, where the new-married couple ſalute the *Tien* four times in the hall, and afterwards the parents of the huſband.

The bride is then committed into the hands of the women who have been invited to the ceremony, and who, together with her, partake of an entertainment, which continues the whole day: the male part of the gueſts are treated in the like manner by the huſband. The ſame form prevails among the Chineſe at all their grand feaſts: the women amuſe themſelves ſeparately; and the men do the ſame in another apartment.

We ſhall now ſpeak of thoſe marriage ceremonies which are uſual among people of the middling claſs. As their pomp increaſes according to the riches and rank of the parties, it diminiſhes alſo in the ſame proportion.

We have already ſeen, in the chapter of Civil Laws, that a Chineſe is permitted to have only one lawful wife; but that he may, at the ſame time, purchaſe ſeveral concubines. The nations of antiquity eſtabliſhed this cuſtom merely in favour of population. Every Chineſe, who is deſirous of keeping on good terms with his wife, pretends to be actuated by the ſame motive: he is particularly careful to let her know, that if he takes concubines, it is only with a view of procuring her a greater number of women to attend her.

They are, indeed, her ſervants much more than rivals in authority. She has the ſame power over them as over the meaneſt domeſtic in the family: their children are even ſuppoſed to belong to her, and to be her own; but they have alſo a right to ſhare with thoſe born of her, in their paternal ſucceſſion. If ſhe happens to die, they are obliged to wear mourning for three years, to abſent themſelves from all examinations, and to reſign their offices and employments. They may diſpenſe with the obſervance of this regulation on the death of their real mother; but they rarely take advantage of that indulgence.

Other huſbands, deſirous of having a male child, which their lawful wife cannot, perhaps, give them, take a concubine from this motive only, and diſmiſs her as ſoon as their wiſhes are accompliſhed: they then give her permiſſion to eſpouſe whomſoever ſhe chooſes, and often they even provide a huſband for her themſelves.

A huſband who becomes a widower, raiſes ſometimes his favourite concubine to the rank of lawful wife. He is not then obliged, as in the former caſe, to examine whether the rank of her whom he eſpouſes approaches near to

his own; and he is alſo freed from the preliminary formalities, of which we have already ſpoken.

Theſe concubines are almoſt all procured from the cities of *Yang-tchebu* and *Sou-tcheou*, where they are educated, and taught ſinging, dancing and muſic, and every accompliſhment ſuitable to women of quality, or which can render them agreeable and pleaſing. The greater part of them are purchaſed in other places, to be again diſpoſed of. This is the principal branch of trade carried on by theſe two cities.

The right which individuals of ordinary rank aſſume to themſelves, of keeping a concubine, is merely tolerated by cuſtom, and not authoriſed by any law. This privilege is granted only to the emperor, princes of the blood, and to mandarins; and none but the emperor is permitted to have more than one.

A widow of any rank above the common, ſeldom enters a ſecond time into the ſtate of marriage when ſhe has children. Some carry their delicacy to a much greater length: were they only betrothed, it is ſufficient to make them renounce every other engagement, if their intended huſband happens to die before the celebration of the nuptials. Widows of ordinary

nary rank, who have children, generally avail themſelves of the liberty which is granted them, and unite themſelves to another huſband. Thoſe of the poorer ſort are not free to follow their own inclination: they are ſold for the behoof of the parents of the deceaſed.—As ſoon as the bargain is concluded, a couple of porters bring a chair, which is guarded by a number of truſty people. The widow is ſhut up in this chair, and in that manner conducted to the houſe of her new huſband.

Maſters, for the moſt part, are very deſirous of promoting marriage among their ſlaves, whatever Mr. *Paw* may ſay, who, without any foundation, has ventured boldly to aſſert the contrary. They have even very ſtrong motives to induce them to encourage theſe marriages: the children produced by them are ſtill their ſlaves; they become new property to them; and they conſtitute a freſh tye, which attaches the mothers and fathers more and more to their ſervice.

The Chineſe women, even thoſe of the greateſt rank, ſeldom quit their apartment. It is ſituated in the moſt retired part of the houſe; and there they live, ſecluded from all ſociety but their domeſtics. The book of *Ceremonies*

requires, that there ſhould be two apartments in every houſe; the exterior for the huſband, and the interior for his ſpouſe. They muſt even be ſeparated by a wooden partition, or a wall, and the door muſt be carefully guarded: the huſband is not at liberty to enter the inner apartment, nor muſt the wife ever quit it, without a ſufficient cauſe. 'A wife,' adds this book, 'is not miſtreſs of herſelf; ſhe has nothing at 'her own diſpoſal; ſhe can give no orders but 'within the precincts of her own apartment, 'to which all her authority is confined.' It will appear, no doubt, extraordinary, that the ſame book of *Ceremonies* ranks the prattling and loquacity of a woman among thoſe cauſes which may authoriſe a divorce.

A woman, however, cannot be repudiated, on any account, if ſhe loſes her parents after her marriage, or if ſhe has worn triennial mourning for the death of her huſband, father or mother.

CHAP.

CHAP. II.

EDUCATION OF CHILDREN.

ACCORDING to the book of Ceremonies, the education of a child ſhould commence at the very moment of its birth. It may be eaſily perceived, that it muſt be then purely phyſical. This book allows of nurſes; but it ſtrictly enjoins mothers to uſe the greateſt precaution in chooſing them. A nurſe muſt be modeſt in her external deportment and manners; ſhe muſt ſpeak little; adhere ſtrictly to truth; have a mild temper, and behave with affability to her equals, and with reſpect to her ſuperiors. Much is here required, and nurſes of this deſcription muſt be uncommon; but the manners and education of the Chineſe render this choice leſs difficult than what people of other nations might imagine.

Theſe maxims, dictated with confidence and a certain kind of enthuſiaſm, might, in other countries, appear truths, equally new and uſeful: they are uſeful, without doubt; but it is certain alſo, that they are not new.

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As ſoon as a child can put its hand to its mouth, it is weaned and taught to uſe its right. At the age of ſix, if it be a male, he is made acquainted with the numbers moſt in uſe, and with the names of the principal parts of the world. At ſeven he is ſeparated from his ſiſters, after which he is no longer ſuffered to eat with them, nor to ſit down in their preſence.

At eight he is inſtructed in the rules of good breeding and politeneſs; he is taught what he muſt do when he enters a houſe, what is required when he goes out, and what is to be obſerved when he is in company with people who have attained to maturity, or who are advanced in life. The calendar becomes his ſtudy at the age of nine. At ten he is ſent to a public ſchool, where he learns to read, write, and caſt accompts. From thirteen till fifteen he is taught muſic, and every thing which he ſings conſiſts of moral precepts. A time was when the Chineſe youth chanted their leſſons, which were all in verſe. By this method they were inſtilled into the minds of the pupils with more eaſe, and with leſs diſguſt on their part; it was at the ſame time a kind of play proper for their age. Study at preſent is become

come much more laborious and fatiguing. *Tchu-i*, one of the moſt celebrated of the Chineſe doctors, greatly laments that this is the caſe. 'It ſeems at firſt ſight,' ſays he, 'that 'this expedient was nothing, but nevertheleſs 'it was attended with the happieſt conſe-'quences. We have changed our method; 'but does education ſucceed any better?'

When boys attain to the age of fifteen, they apply to bodily exerciſes; they are then taught to handle a bow and arrow, and to mount on horſeback. At twenty they receive the firſt cap, if they are judged to deſerve it, and they are permitted to wear ſilk dreſſes, ornamented with furs; before that period they have no right to wear any thing but cotton.

The Chineſe have alſo another method of facilitating knowledge to children. They ſelect ſome hundreds of characters which expreſs the commoneſt objects, or thoſe at leaſt which fall oftener under the perception of their ſenſes, ſuch as man, ſome domeſtic animals, ordinary plants, the moſt uſual furniture of a houſe, the ſun, the moon, and even the heavens. Theſe different objects are engraved or painted ſeparately on ſome kind of ſubſtance, and under each is put the name of the

the thing repreſented, which points out to the children the meaning of the word. A play much like this has been lately invented for them in France, and it is not the only thing which we have borrowed from the Chineſe without being candid enough to own it.

It is much to be lamented that the Chineſe have no proper alphabet; and their children are above all to be pitied, who muſt be under the neceſſity of ſtudying ſo many thouſands of characters, each of which has a diſtinct and particular ſignification.* The book firſt put into their hands is an abridgment, which points out what a child ought to learn, and the manner in which he ſhould be taught. This volume is a collection of ſhort ſentences, conſiſting of three or four verſes each, all of which rhyme. They are obliged to give an account in the evening of what they have learned in the day. Manual correction is uſed in China as among us. When a ſcholar neglects

* Some idea may be formed of the difficulty that attends the ſtudy of the Chineſe language, from what *F. Martini* tells us in the preface to his *Hiſtoria Sinica*. He aſſures us, that he was under the neceſſity of learning ſixty thouſand different characters before he could read the Chineſe authors with tolerable eaſe.

his

his ſtudies, or has been ſeveral times guilty of omitting ſome part of his duty, he is obliged to get upon a ſmall narrow bench, where he ſtretches himſelf out on his belly, and eight or ten blows of a flat ſtick, ſomething like a ſmall lath, are applied over *his drawers.* The rod in Europe, and the lath of the Chineſe, are perhaps too ſevere; but the Chineſe, however, admit of a pair of drawers.

Youth in China have no other relaxation from the ſeverity of their ſtudies, but a month's vacancy on the commencement of the new year, and five or ſix days about midſummer.

After this elementary treatiſe, they put into their hands the four books which contain the doctrines of Confucius and Mencius. The ſenſe and meaning of the work is never explained to them, until they know by heart all the characters, that is to ſay, the words, a method very diſguſting to them, and undoubtedly to us inconceivable. It is true, that while they are learning theſe letters, they are taught alſo to form them with a pencil. The double expedient which they employ for this purpoſe is as follows: they firſt give them large leaves of paper on which are written or imprinted with red ink very big characters, and all they

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are required to do, is, to cover theſe red characters with black ink, and to follow exactly their ſhape and figure, which inſenſibly accuſtoms them to form the different ſtrokes. After this they are made to trace other characters placed under the paper on which they write; theſe are black, and much ſmaller than the former. The latter method is known in France, but why not know the other?

It is a great advantage to the Chineſe literati to be able to paint characters well, and on this account they beſtow particular pains in forming the hands of young people. A neatneſs in characters is of the utmoſt conſequence in thoſe examinations, which ſtudents are obliged to undergo before they can be admitted to the firſt degree. A deficiency in this reſpect often occaſions them to be rejected. Of this F. Du Halde gives a very remarkable inſtance. 'A 'candidate for degrees,' ſays he, 'having, con-'trary to order, made uſe of an abbreviation 'in writing the character, *ma*, which ſignifies '*horſe*, had the mortification of ſeeing his com-'poſition, though in other reſpects excellent, 'rejected merely on that account, beſides being 'ſeverely rallied by the mandarin, who told 'him that a horſe could not walk unleſs he 'had all his legs.'

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When a ſcholar has made himſelf maſter of a ſufficient number of characters, he is then permitted to compoſe. That kind of compoſition, for which rules are given, greatly reſembles thoſe amplifications which our ſtudents are obliged to make before they enter upon rhetoric; but our profeſſors generally give ſome theme to write upon, whereas thoſe of China point out the ſubject by one word only.

Competition alſo is eſtabliſhed in China. Twenty or thirty families who are all of the ſame name, and who conſequently have only one hall for the manes of their anceſtors, agree among themſelves to ſend their children to this hall twice a month in order to compoſe. Each head of a family in turn gives the ſubject of this literary conteſt, and adjudges the prize; but this privilege lays him under the neceſſity of being at the expence of a dinner, which by his orders is carried to the hall of competition.

A fine of about ten-pence ſterling is impoſed on the parent of each ſcholar, who abſents himſelf from this exerciſe; and ten-pence is accounted money in China, but ſeldom is there occaſion for recurring to ſuch an expedient.

Competitions of this kind are however private,

vate, and have no concern whatever with the rules of public education; but every ſtudent is obliged to compete, at leaſt twice a year, under the inſpection of an inferior mandarin of letters, ſtyled *Hio-koüan*; and this practice is general throughout all the provinces of the empire, once in ſpring, and again in winter. It often happens alſo that the mandarins of letters order theſe ſtudents to be brought before them, to examine into the progreſs they have made in their ſtudies, and to excite a ſpirit of emulation among them, without which it would be impoſſible for any of them ever to riſe to eminence. Even the governors of cities do not think it below their dignity to take this care upon themſelves. They order all thoſe ſtudents, who are not far diſtant from their reſidence, to appear at their tribunal once a month. The author of the beſt compoſition is honoured with a prize, and the governor treats all the candidates on the day of competition at his own expence.

The Europeans can ſcarcely conceive how far the ſovereigns of China have carried their attention, in order to promote and encourage letters. Louis XIV. from whom they received ſo much ſupport among us, will be found,

found, in this reſpect, much inferior to theſe monarchs, even to thoſe of them who before inhabited the wild deſerts of Tartary. In every city, in every town, and almoſt in every village, there are maſters who keep ſchool for the purpoſe of teaching the ſciences; that is to ſay, thoſe which the Chineſe are able to teach. Parents poſſeſſed of a certain fortune, provide preceptors for their children, to attend and inſtruct them, to form their minds to virtue, to initiate them in the rules of good breeding and the accuſtomed ceremonies, and, if their age will admit, to make them acquainted with the laws, and with hiſtory. Some preceptors in France might undertake all theſe offices, and acquit themſelves of them properly; but they would be far from enjoying the ſame advantages which their feeble rivals poſſeſs in China.

The latter, for the moſt part, have attained to one or two degrees among the literati. They continue their literary purſuits, and ſubmit to the different examinations; and the pupil is not aſtoniſhed to ſee his preceptor become his viceroy.

The building where theſe examinations are held has always ſomething to diſtinguiſh it, even in the ſmalleſt cities; but, in thoſe that

are capitals, it is a real palace. When the competition begins, the ſtudents are all ſhut up, each in a ſmall chamber, about four feet and a half in length, and three and a half in breadth. The number of theſe chambers amounts ſometimes to ſix thouſand. The candidates are ſtrictly ſearched, as ſoon as they arrive, to diſcover whether they have not ſome book or manuſcript concealed about them. They are forbid, under pain of being expelled, ſeverely puniſhed, and excluded for ever from all pretenſions to literary degrees, to carry any thing elſe with them but pencils and ink. From that moment, they are allowed to have no communication with any perſon whatever. A ſeal is affixed to their cell, and ſome officers belonging to the tribunal are ſtationed to watch that they may have no opportunity of ſpeaking to any one through the door. No ſuch precautions are uſed at competitions in our univerſities; but, theſe excepted, there is great reſemblance between them and thoſe of China: the Chineſe colleges had nothing to borrow from our univerſities; but, have not the latter borrowed ſome things from them?

The ſtudents who, in theſe examinations, have been judged capable of undergoing that

of

of the mandarins, have arrived at that point which terminates the education of infancy; but if they attain to the different degrees without riſing to the firſt offices of ſtate, their education continues almoſt as long as their lives.

We ſhall ſay very little of the education of the Chineſe females.—It is confined to giving them a taſte for ſolitude, and accuſtoming them to modeſty, and even to ſilence. If their parents are rich, they are alſo inſtructed in ſuch accompliſhments as may render them agreeable and pleaſing. The duties of women in China are, however, merely of the paſſive kind, as in all the other Aſiatic countries.

CHAP. III.

VESTMENTS AND DRESS OF BOTH SEXES.

IN cities, the dreſs of the Chineſe is almoſt the ſame among people of both orders, and of either ſex; but certain acceſſary ornaments diſtinguiſh the rank and dignity of thoſe who wear them. Severe chaſtiſement would be the conſequence to any perſon who ſhould venture to aſſume a dreſs not authoriſed.

The Chineſe dreſs, in general, conſiſts of a long veſt, which reaches to the ground. One part of this veſt, that on the left ſide, folds over the other, and is faſtened on the right by four or five gold or ſilver buttons, which are placed at a ſmall diſtance one from another. The ſleeves of this garment are wide towards the ſhoulder, and grow narrower in proportion as they approach the wriſt, where they terminate in the form of a horſe-ſhoe, which covers the hands, and leaves nothing to be ſeen but the ends of the fingers. The Chineſe wear round their middles a large girdle of ſilk, the ends of which hang down to their knees. From this girdle is ſuſpended a ſheath, with a knife, together with thoſe two ſmall ſticks which they uſe as forks.

Under this robe they wear a pair of drawers ſuited to the ſeaſon. In ſummer they are made of linen; and ſometimes they cover theſe with another pair, of white taffety: thoſe for winter are of ſattin lined with fur; ſometimes of cotton, or coarſe ſilk, and ſometimes of ſkins in the northern provinces. Their ſhirts are always wide, but very ſhort, and of different kinds of cloth, according to the ſeaſon. Under his ſhirt,

a Chineſe

a Chineſe generally wears a ſilk net, which prevents it from adhering to the ſkin.

In warm weather, the Chineſe have their necks always bare: when it is cold, they wear a collar, made of ſilk, ſable or fox's ſkin, joined to their robe, which in winter is trimmed with ſheep's ſkin, or quilted with ſilk and cotton. That of people of quality is lined throughout with beautiful ſable brought from Tartary, or with the fineſt fox's ſkin, trimmed with ſable. In ſpring it is lined with ermine. Above their robe, they wear alſo a kind of ſurtout, with wide ſleeves, but very ſhort, which is lined in the ſame manner.

The law has regulated every thing that relates to dreſs, and even fixed the colours that diſtinguiſh the different conditions. The emperor, and princes of the blood, have alone a right to wear yellow; certain mandarins are intitled to wear ſattin of a red ground, but only upon days of ceremony: in general, they are clothed in black, blue or violet. The colour to which the common people are confined, is blue or black; and their dreſs is always compoſed of plain cotton cloth.

The Chineſe have not been always accuſtomed to ſhave their heads; they even em-

ployed great pains formerly in preſerving their hair; but the Tartars, who ſubdued them, compelled them to cut the greater part of it, after their manner. The Chineſe were as loth to part with their hair as the ancient Ruſſians were to part with their beards; and this revolution in dreſs was not effected without bloodſhed: it was neceſſary to employ force, before they could be induced to change the form of their clothes, and to imitate the Tartars. What will appear ſingular, is, that the conqueror who required this trifling compliance from them, adopted, at the very time, their laws, their manners, and their conſtitution. He did this with a view of making the Chineſe forget that they had changed their maſters: but he was ſenſible, that difference of dreſs might preſerve the remembrance of that which he wiſhed to be obliterated from their memories. Alexander, whoſe enterpriſing ſpirit ſurmounted every obſtacle, did ſtill better: he adopted the cuſtoms of the Perſians, without obliging them to change their dreſs. The Tartar conqueror undoubtedly thought his taylors much more expert than thoſe of China.

The Chineſe, in thoſe paintings which are given us of them, appear to be bald; but they

are not ſo naturally. That ſmall portion of hair which they preſerve on the tops of their heads, or behind, is all that is allowed by cuſtom; it is generally very long, and they plait it in the form of a tail. In ſummer they wear on their heads a kind of cap, ſhaped like an inverted funnel; it is lined with ſattin, and covered with ratan, or cane, very prettily wrought. To the top, which terminates in a point, they fix a large tuft of red hair, which ſpreads over it, and covers it to the brims. This hair grows between the legs of a certain ſpecies of cow; it is exceedingly fine, and eaſily takes any colour, eſpecially a deep red. This ornament is much uſed; and any perſon who chooſes may wear it.

There is ſtill another kind of head-dreſs, which the mandarins and literati only have a right to wear; it is a cap of the ſame form as the preceding; but it is lined with red ſattin, and covered on the outſide with white. A large tuft of the fineſt red ſilk is fixed over it, which is ſuffered to hang down, or wave with the wind. People of diſtinction generally uſe the common cap when they mount on horſeback, or during bad weather, becauſe it is better calculated to keep off rain, and to ſhelter thoſe

who wear it from the rays of the ſun. For winter they have ſtill another cap, which is exceedingly warm: it is bordered with ſable, ermine or fox's ſkin, and ornamented with a tuft of ſilk, like the former. The Chineſe are very curious in theſe fur trimmings: they ſometimes coſt forty or fifty *taëls*.

People of condition never go abroad but in boots, which are generally of ſattin, or of ſome other ſilk, and even of cotton, but always dyed. Theſe boots have neither heel nor top, and they are made to fit the foot with the greateſt exactneſs. When they travel on horſeback, they have others, made of the hide of a cow, or horſe, prepared in ſuch a manner, that it is very ſoft and pliable. Their boot-ſtockings are of quilted ſtuff, lined with cotton: they reach above the top of the boot, and are ornamented with a border of velvet or cloth. Theſe, however, are only uſed in winter: for ſummer they have a cooler kind; and in their houſes they wear a ſort of ſlippers, made of ſilk-ſtuff. With regard to the common people, we know, that in all countries they uſe ſuch ſhoes as they can get. In China they are contented with a kind of ſlippers, made of black cotton cloth. We muſt here remark, that a Chineſe, dreſſed according

cording to rule, would conſider it as great an omiſſion to forget his fan, as it would be to forget his boots.

We ſhall not enlarge ſo much on the dreſs of the Chineſe women. Its ſhape and form ſeem to have been dictated by modeſty, ſeconded perhaps by jealouſy. Their robes are abſolutely cloſe at top, and ſo long, that they cover even their toes. Their ſleeves would hang down to the ground, did they not take care to tuck them up; but their hands are ſeldom ſeen. A Chineſe woman conceals every thing but her face. With regard to the colour of their dreſſes, it is entirely arbitrary, and depends upon choice; but black or violet are generally adopted by thoſe advanced in life.

The younger part of the female ſex are acquainted with paint; that is to ſay, with a compoſition which gives a bloom to their cheeks, and ſets off, to great advantage, the delicacy of their complexions. This paint is not the ſame as that which our European ladies employ for the like purpoſe: it, however, produces a ſimilar effect, and makes the ſkin ſoon appear wrinkled.

Their general head-dreſs conſiſts in arranging their hair in ſeveral curls, among which are in-

interſperſed ſmall tufts of gold or ſilver flowers. 'There are ſome,' ſays F. *Du Halde*, 'who 'ornament their heads with the figure of a 'fabulous bird, named *fong-hoang*, of which 'antiquity has related many marvellous things. 'This bird is made of copper or ſilver gilt, ac- 'cording to the rank of thoſe who wear it. Its 'wings, extended, lie pretty cloſe to their head- 'dreſs before, and embrace the upper part of 'their temples, while its long, ſpreading tail, 'forms a kind of plume on the top of the head. 'Its body is directly over the forehead, and the 'neck and bill hang down; but the former is 'joined to the body by an inviſible hinge, in 'order that it may play freely, and move about 'on the leaſt motion of the head. The whole 'bird adheres to the head by means of its 'claws, which are fixed in the hair. Ladies of 'the firſt quality ſometimes wear an ornament 'compoſed of ſeveral of theſe birds united to- 'gether, which form on their heads a kind of 'crown. The workmanſhip alone of this or- 'nament is very expenſive.'

Young ladies wear alſo a kind of crown, made of paſteboard covered with fine ſtuff or ſilk: the fore-part of this crown riſes in a point above the forehead, and is covered with pearls,

pearls, diamonds and other coſtly ornaments. The reſt of the head is decorated with flowers, either natural or artificial, among which are interſperſed ſmall diamond pins.

It is almoſt needleſs to inform our readers, that the head-dreſs of married and unmarried women, in the ordinary claſs, is much plainer, and leſs expenſive. It conſiſts only, eſpecially if they are old, of a piece of very fine ſilk, which they wrap round their heads, almoſt in the ſame manner as the French ladies do thoſe broad ribbands which they uſe for a morning head-dreſs. The Chineſe women call this, *pao-teou*, a wrapper for the head.

Among thoſe whimſical cuſtoms from which no nation is exempted, we muſt reckon the means employed by the Chineſe to preſerve the feet of their women almoſt as ſmall as they were when they firſt came into the world.—Scarcely is a female child born, when the nurſe wraps up its feet, and confines them by a very cloſe bandage; and this torture muſt be endured until the foot has ceaſed to grow. On this account, a Chineſe woman rather drags herſelf along than walks; but a ſmall foot appears to her ſo valuable a beauty, that ſhe never thinks ſhe has paid too dear for ſuch an advantage:

vantage: ſhe even voluntarily ſubmits to new tortures, to prevent her foot from ever becoming bigger. Such is the force of cuſtom. Some attribute the origin of this practice to jealouſy, while others conſider it as a political expedient, intended to inſpire females with a love of ſolitude, and to keep them in a continual ſtate of dependence. In ſhort, a Chineſe woman is condemned almoſt to perpetual impriſonment in her apartment, and to be viſible to none but her huſband and a few ſervants: ſhe, however, employs as much time every day at her toilette as a French beauty who wiſhes to ſhine at a ball or an opera.

The dreſs of a Tartar lady is ſomewhat different from that of a Chineſe. The robe of the former is equally long; but the veſt which covers it does not deſcend ſo low. This robe is alſo cloſe at the top; and the Tartar ladies wear, beſides, upon their breaſts, a kind of very large band. Their uſual head-dreſs is a hat, much like that worn by our ladies at preſent, but placed more towards the back-part of the head, and much leſs ornamented. They often carry in their hand a long pipe, with the uſe of which they are very well acquainted.

quainted. We may ſay, after this, every country has its own peculiar cuſtoms.

The dreſs of a villager differs from that worn by thoſe who live in towns, and in the ſame proportion as is remarked in France. It conſiſts of a coarſe linen frock, over which is thrown a cotton veſt, that deſcends to the middle of his thigh. He has a pair of large drawers, that riſe to his girdle, and reach as far as the ancle. His ſlippers, or rather wooden ſhoes, terminate at the toe in a ſharp point, which is turned backwards, ſomething like thoſe worn by our peaſants in ſome provinces of France.

White is the colour for mourning among the Chineſe. A ſon has no right to wear it while his father and mother are alive; but he can wear no other for three years after their death; and, even when this triennial mourning is ended, his clothes ever after muſt be of one colour. The uſe of ſilk and furs is forbidden to children by the law: it has even preſcribed the time at which they may firſt wear a cap, as well as the manner in which it muſt be given them. The maſter of ceremonies himſelf places the cap upon their heads, and addreſſes them in the following words: 'Conſider that you now re-
'ceive the dreſs of thoſe who have attained to
'maturity,

'maturity, and that you ceaſe to be children: 'renounce, therefore, all childiſh thoughts and 'inclinations, aſſume a grave and ſerious be- 'haviour, apply with reſolution to the ſtudy of 'virtue and wiſdom, and endeavour to merit a 'long and happy life.' This ceremony, which may appear trifling, is attended with the happieſt effects. The Chineſe give a kind of importance to every thing which can inſpire youth with a taſte for morality, and a love of good order. It might be uſeful to mankind, at every fixed epocha of their lives, to remind them of thoſe new duties impoſed by each ſucceſſive change: but, by uniting the ſolemnity of a public ceremony to this inſtruction, it will make a deeper impreſſion, and remain much longer imprinted on their memories.

CHAP. IV.

BUILDINGS AND FURNITURE OF THE CHINESE.

THE Chineſe buildings, even public monuments, and the emperor's palaces, ſtrike more by their extent than their magnificence. The imperial palace at Pe-king may be

compared to a large city: thoſe of the princes, principal mandarins, and people of great fortune, contain four or five outer courts, in each of which is a ſeparate building, with three gates; that in the middle is larger than the other two, and is decorated with two marble lions, which are placed on each ſide of it. The halls ſet apart for receiving viſits are very neat, and provided with ſeats and other pieces of furniture; but nothing can be perceived in them which marks either magnificence or grandeur. The apartment where they entertain their intimate friends is equally plain and ſimple. With regard to thoſe ſet apart for their women and children, they are inacceſſible to every ſtranger, were he even the deareſt and moſt intimate friend of the maſter of the houſe.

The Chineſe gardens are laid out in ſuch a manner, that they particularly attract the attention of an European. The Engliſh were the firſt people who imitated them; and we have copied the Engliſh. In theſe gardens may be ſeen groves, ponds, mountains, and natural or artificial rocks, winding alleys, which conduct to different points of view, each of which preſents a new object, &c. When the ground is of ſufficient extent, part of theſe gardens is formed

formed into a park, in which ſtags, does and other wild animals are kept. Fiſhes and aquatic birds are alſo bred in ponds and canals made for the purpoſe.

The Chineſe, in common with the ancient Egyptians, are fond of every thing gigantic. According to them, the beauty of a column conſiſts in its ſize and height; and that of a hall, in its great extent: all ancient nations were fond of this groteſque architecture. Two provinces of China *(Chan-tong* and *Kiang-nan)* abound with marble ſufficient to ſupply all the reſt of the empire; but the Chineſe are neither acquainted with the art of cutting it properly, nor of applying it for the purpoſes of building. They generally employ it in conſtructing bridges, for threſholds to their doors, and to pave their ſtreets. Some triumphal arches, temples and pagods, are, however, built of it, but without any art or taſte. The Chineſe ſculptors ſucceed little better in cutting it with the chiſel.

The Chineſe ſhew little deſire for ornamenting and embelliſhing the interior part of their houſes: they have neither mirrors, tapeſtry, nor gilding. They, beſides, receive no viſits but in a particular hall deſtined for that purpoſe.

This

This hall is ſituated in the front part of the houſe, and before all the reſt, in order to prevent thoſe who are admitted into it from having any communication with the inner apartments. Its ornaments conſiſt of large lanterns, made of painted ſilk, which are ſuſpended from the ceiling; tables, cabinets, ſcreens, chairs, and abundance of vaſes, of that kind of porcelain which the Europeans have ſurpaſſed, if we conſider the taſte and figure, though they have not been able to equal it in other reſpects. The furniture, in general, is covered with that beautiful varniſh which we do not even attempt to imitate. It is ſo tranſparent, that the veins of the wood may be ſeen through it, and ſo bright and ſhining, that it reflects different objects, in the ſame manner as glaſs. Its ſplendour is not a little heightened by thoſe pretty figures which are painted upon it, in different colours, or done over with gilding.

The Chineſe neither uſe, nor are they acquainted with the art of manufacturing rich tapeſtries, like ours in Europe. Thoſe uſed by the wealthieſt people, are of white ſattin, and have birds, flowers, landſcapes, &c. painted upon them. Sometimes they contain alſo, in large characters, a few moral ſentences, which

generally compoſe a kind of enigma. Poor people are contented with whitening the walls of their apartments; others cover them with that ſort of paper which is brought us from China, and which people of fortune, in Europe, often employ to ornament ſome part of theirs.

Their beds (we ſtill ſpeak of the rich and opulent), in winter, are furniſhed with curtains of double ſattin; and, in ſummer, of plain white taffety, interſperſed with figures of flowers, birds and trees: ſometimes they are compoſed only of very fine gauze, which keeps out gnats and moſquitos, and leaves a free paſſage for the air. The poſts of theſe beds are gilt, painted, and ornamented with ſculpture.

The common people uſe curtains only of linen, and plain matraſſes, ſtuffed with cotton: in the northern provinces, they ſleep upon beds conſtructed of brick. Theſe ſingular beds are larger or ſmaller, in proportion to the number of the family. They are kept warm by means of a ſmall ſtove, placed on one ſide, in which a coal fire is lighted, while a ſmall funnel, that riſes above the roof, gives a paſſage to the ſmoke. Thoſe who do not chooſe to ſleep upon the bare bricks, place over them a kind of ma-

traſs.

traſs. In the morning, this matraſs is carried away, and its place is ſupplied by a carpet or mat; the bed then becomes a ſort of couch, upon which the whole family ſit and work. At theſe ſtoves the poor people alſo dreſs their meat, and warm their tea, and even their wine; for the Chineſe never drink any thing cold, notwithſtanding the great heat of the climate.

It may well be ſuppoſed, that, in the ſame provinces, the beds of people of diſtinction are different from thoſe of the lower claſs: they, however, like thoſe of the latter, have nothing but ſtoves to keep them warm: they are conſtructed in the wall; and the fire is lighted on the outſide: our ſtoves, in Europe, are generally placed in the ſame manner; but the Chineſe are not indebted to us for that cuſtom.

CHAP. V.

ENTERTAINMENTS OF THE CHINESE.

EVERY one knows that the ancients were very ſumptuous and magnificent in their repaſts. Sovereigns generally dined under ſome piazza of their palace.—Hence, perhaps,

was derived that cuſtom of princes dining in public, which has been practiſed in France, and other countries of Europe; but the jealouſy of the orientals will prevent this from ever being the caſe in Aſia. People of inferior rank, in China, never ſee the emperor eat; and no courtier is admitted to the repaſts of the empreſs.

Thoſe of people of diſtinction are generally very ſumptuous, and always accompanied with the moſt ceremonious etiquette. One of the Chineſe claſſical books preſcribes the following rules on this head: 'When you entertain any 'one, or eat at his table, pay the ſtricteſt atten-'tion to decency; be careful not to devour 'your victuals greedily; never drink at long 'draughts; avoid making a noiſe with your 'mouth, or teeth; and neither gnaw your 'bones, nor throw them to the dogs; never ſup 'up the broth that is left, when every one 'elſe has done; nor teſtify, by exterior ſigns, 'the pleaſure you receive from any particular 'kind of food or wine; neither pick your 'teeth, blow upon wine which is too warm, 'nor make a new ſauce to whatever is placed 'before you; take ſmall bits at a time; chew 'your victuals well, and never let your mouth

'be too full.' The ancient emperors eſtabliſhed it as a law, for thoſe who might give entertainments, that they ſhould ſalute each gueſt, ſeparately, every time they drank.—When we read this, we cannot help thinking on our little work entitled, *Rules of Politeneſs for Children:* but we are more in the wrong to abandon it altogether, than the Chineſe to adhere to it with ſo much minuteneſs.

The ceremonial of the invitation is no leſs complex than that of the entertainment. An invitation is not ſuppoſed to be given with ſincerity, until it has been renewed three or four times in writing. A card is ſent on the evening before the entertainment; another, in the morning of the appointed day; and a third, when every thing is prepared, and nothing neceſſary to be done but to ſit down to table. The maſter of the houſe always introduces his gueſts into the hall, where he ſalutes them, one after another. He then orders wine to be brought him, in a ſmall cup, made of ſilver, porcelain, or precious wood, and placed upon a ſmall varniſhed ſalver. He lays hold of it with both his hands, makes a bow to all the ſurrounding gueſts, and advances towards the fore-part of the hall, which generally looks into a large

court. He there raiſes his eyes and the cup towards the heavens; after which, he pours out the wine on the ground. Nothing can have a greater reſemblance to the well-known libations of antiquity.

He afterwards pours ſome wine into a ſilver or porcelain cup, makes a bow to the moſt conſiderable perſon in company, and then goes and places this cup upon the table ſet apart for his gueſt: but he generally ſaves him that trouble. He alſo, in his turn, calls for a cup of wine, and immediately advances to place it upon the table intended for the maſter of the feaſt, who endeavours to prevent him, and makes a thouſand apologies and compliments, according to the rules of Chineſe politeneſs. We muſt not omit to inform the reader, that, at theſe kinds of feaſts, each of the gueſts has a table for himſelf; and that of the maſter of the houſe is below all the reſt.

A ſuperior domeſtic, or *maitre-d'hotel*, conducts the principal gueſt to an elbow-chair, which is covered with rich flowered ſilk. The ſtranger again begins his compliments, and begs to be excuſed from ſitting in ſo honourable a place: nevertheleſs, he takes his ſeat. The reſt of the company follow his example,

in

in order to abridge the ceremonial; otherwiſe it would be renewed for each of them ſeparately. The principal place is always given to the perſon of greateſt age or dignity, and to a ſtranger before all others, even although he may be younger, or of inferior rank.

The tables are ranged in two lines, with a large ſpace left between them. Scarcely have the company taken their ſeats, when four or five comedians, richly dreſſed, enter the hall: they all make a reverence together, and ſo low, that their foreheads touch the earth four times; after which, one of them preſents to the principal gueſt a liſt of ſuch pieces as they are able to perform extempore: he, however, does not tell what he has fixed on, until the liſt has been handed round, and again returned to him. The repreſentation commences with the noiſe of drums, which are covered with buffalo's hide, and the ſound of flutes, fifes, trumpets, and ſome other inſtruments, uſed by the Chineſe only, and which, perhaps, would afford little pleaſure to people of any other country.

The floor of the hall ſerves theſe comedians for a ſtage; but, on ſuch occaſions, it is always covered with a carpet. The actors, who are about to perform, are placed in ſome of the

neighbouring apartments, from which they come forth when it is their turn to ſpeak. The gueſts are not the only ſpectators of theſe comedies: it is uſual for the maſter of the houſe to admit a certain number of people, who ſtation themſelves in the court, and enjoy a ſpectacle which was not prepared for them. Even women may partake of this amuſement, without being obſerved: a ſmall wicket, made of bamboos, interwoven, and covered with a fine ſilken net, permits them to ſee the actors, while they themſelves are entirely concealed.

The Chineſe begin theſe repaſts, not by eating, but by drinking; and the liquor they drink muſt be always pure wine: however, the intendant, or *maitre-d'hotel*, falling down on one knee, muſt firſt invite the gueſts to *take a glaſs*. Each then lays hold, with both his hands, of that which is placed for him, raiſes it as high as his forehead, then brings it down lower than the table, and afterwards puts it to his mouth: they all drink together, very ſlowly, and at three or four draughts. The maſter of the houſe does not fail to preſs them to drink, and to ſet them an example, by ſhewing them all round the bottom of his cup, in order that he may excite each of them to imitate him.

It

It is always while they are drinking, that the diſhes on each of the tables are removed, and others brought in. Every gueſt has twenty-four in ſucceſſion ſerved up to him, all of which are fat, and all in the form of ragouts. The Chineſe never uſe knives in their repaſts; and two ſmall ſharp-pointed ſticks, ornamented with ivory or ſilver, ſupply the place of forks. We muſt alſo remark, that they never begin to eat, until they are invited by the *maitre-d'hotel*; and that the ſame ceremony muſt be renewed every time they are going to drink a cup of wine, or to attack a new diſh.

What anſwers to our ſoup (that is to ſay, their *boulli*), whether of fiſh or fleſh, is never ſerved up, till towards the middle of the repaſt. It is contained in a China diſh, and is accompanied by ſmall loaves, or meat pies. Theſe they take up with their ſmall ſticks, ſteep them in the ſoup, and eat them, without waiting for any ſignal, and without being obliged to keep time with the reſt of the gueſts. The repaſt continues, and ceremony preſerves its utmoſt formality, till the very moment in which tea is introduced. After tea, the company all riſe from table, and retire, either into another hall, or into the garden, where they amuſe themſelves,

ſelves, and enjoy a ſhort interval of repoſe, between dinner and the deſſert.

The deſſert, like the entertainment, conſiſts of twenty-four different diſhes. Theſe are ſweet-meats, fruits prepared different ways, hams and ſalted ducks, which have been baked, or rather dried in the ſun, together with ſhell, and other kinds of ſmall fiſh. The ſame ceremonies which preceded the repaſt, are again renewed before the gueſts take their places at table; and every one ſits down to that at which he was before. Larger cups are then brought; the maſter of the houſe invites the company to drink more freely; and he ſtill gives them an example, which is commonly followed.

Theſe entertainments begin towards the cloſe of the day, and never end till midnight. It is cuſtomary, as in England, to give ſome money to the domeſtics; the quality of the entertainer determines the ſum; and this little contribution is always carried to the maſter himſelf. At firſt he refuſes to accept it; but he at length conſents, and makes a ſign to one of his domeſtics, to take the money, in order to diſtribute it. This cuſtom, however, is only practiſed when the repaſt has been accompanied with a comedy.

Each

Each then returns to his own home, carried in a chair, preceded by ſeveral domeſtics, who carry large lanterns of oiled paper, on which the quality, and ſometimes the name of their maſter, are inſcribed in large characters. Whoever ventures to go abroad, at ſuch an hour, without the ſame attendance, would be ſtopped by the guard. The day following, they never fail to return a card of thanks to the officer of the watch.

The Tartars have effected ſome change in the ancient ceremonial of the Chineſe repaſts. Salutations formerly were made only after the Chineſe manner: at preſent the gueſts ſalute one another both after the Tartar and Chineſe. Some diſhes now in uſe, and formerly unknown, were introduced by the ſame change of power. It may not be improper to remark here, that the Tartars are much better cooks than the Chineſe.

We have already ſaid, that all their diſhes are cooked in the manner of ragouts; but they are all very different in taſte, highly ſeaſoned, and much leſs expenſive than ours. 'The 'French cooks,' ſays F. *Du Halde*, 'who have 'refined upon every thing that can awaken and 'excite the appetite, would be much ſurpriſed

'to

'to ſee, that the Chineſe have carried the powers 'of invention, with reſpect to ragouts, much 'farther than they, and at a much ſmaller ex-'pence.' Spiceries, and ſtrong herbs, combined in different proportions, produce this variety. With flour, rice, wheat, and plain beans, which grow in their own country, or which are procured from the province of Chang-tong, they can prepare a multiplicity of diſhes, all different from one another, both in their appearance and taſte.

Our readers will be, no doubt, aſtoniſhed, when we inform them, that, of all the diſhes ſerved up at the entertainments of the great, none are more eſteemed by their gueſts than ſtags' ſinews, and the neſts of a particular ſpecies of birds. The former they dry in the ſun, afterwards cover them over with nutmeg and pepper, and ſhut them up in a cloſe veſſel, to be ready when they have occaſion to uſe them. When they intend to dreſs them, they firſt ſoften them, by ſteeping them in rice-water; they then ſtew them in that in which kid's fleſh has been previouſly boiled, and ſeaſon them with a variety of ſpices.

With regard to the neſts, they are procured from the rocks on the coaſts of *Tong-king*, *Java*

Java and *Cochinchina*, and other neighbouring places. They are made by certain birds, the plumage of which has a great reſemblance to that of our ſwallows; they alſo conſtruct their neſts almoſt in the ſame manner, except that, inſtead of clay, they employ ſmall fiſhes, which they have the art of cementing together with a kind of ſcum that floats on the ſurface of the ſea. Theſe neſts are torn from the rocks as ſoon as the young ones have taken flight; for it is the neſts alone, and not the birds, that are ſought after; and whole barks are loaded with this commodity, which becomes a very profitable branch of commerce for the inhabitants of thoſe places. The property of this ſingular food, is, to give a moſt agreeable reliſh to whatever is mixed with it. Other diſhes are introduced at theſe repaſts, which are highly prized by the Chineſe, though they might ſound harſhly to the ears of an European *Apicius*.—A Chineſe mandarin eats, with the greateſt avidity, the fleſh of wild horſes, the paws of a bear, and the feet of various wild animals. The greater part of theſe proviſions are brought them from *Siam*, *Camboya* and *Tartary*. The ſalt with which they are covered before they are tranſported thence, preſerves them

them from corruption. We muſt add, that the Chineſe have plenty of game, poultry, fiſh and aquatic birds.

The inhabitants of the ſouthern provinces feed more on rice than wheat, though there is abundance of the latter in the country. They form it into ſmall loaves, which they bake in leſs than a quarter of an hour, by holding them over the ſteam of boiling water: they are exceedingly ſoft and tender. They are, however, more agreeable to the taſte of an European, when they have been a little toaſted before being baked. In the province of *Chan-tong* they make alſo a kind of thin cake of wheat, in the compoſition of which, ſome herbs are uſed that excite and provoke the appetite. The bread produced from this mixture is very agreeable.

Their wines have no reſemblance to ours, either in taſte or quality: they do not procure them from the vine, but from rice. That which is uſed for this purpoſe is of a particular kind; and there are different methods of employing it: the moſt common is, to lay the rice to ſteep for twenty or thirty days in water, into which ingredients of a different nature are ſucceſſively thrown; they afterwards boil it; and, as ſoon as it becomes diſſolved by the heat, it immediately

diately ferments, and throws up a vaporous ſcum, not much unlike that of our new wines. A very pure liquor is found under this ſcum, which is drawn off, and poured into earthen veſſels well varniſhed. Of the remaining lees a kind of ſpirit is made, which is little inferior in ſtrength to ſome of ours in Europe: it is even ſometimes ſtronger, and much more inflammable.

The wine made at *Vou-ſie*, a city of the third claſs, is much eſteemed; and it is to the excellence of its water, that the ſuperiority of its wine is attributed: however, that of *Chao-king* is in greater requeſt, becauſe it is conſidered to be much more wholeſome. Theſe wines are tranſported to every part of China; they are admitted into the capital; and the mandarins uſe no other at their tables.

The Chineſe, or rather the Tartars, uſe alſo another kind of wine, of which we can have no idea in Europe: it is called *lamb wine*. It is very ſtrong; but it has a diſagreeable ſmell.—The ſame may be ſaid of a kind of ſpirits procured from the fleſh of ſheep. The emperor *Kang-hi* ſometimes uſed it; but we have reaſon to believe, that he would have preferred ſome of our Coniac.

Such is the food, and ſuch the liquors which the Chineſe uſe at their entertainments. It may be needleſs here to remark, that an entertainment exceeds the bounds of an ordinary repaſt. The Chineſe are naturally ſober. Citizens, in eaſy circumſtances, live chiefly on pork: they eat of it every day; and, on that account, they breed a great number of hogs. Their fleſh is much eaſier of digeſtion, and more agreeable to the taſte, than that of ours in Europe; and none of thoſe inconveniencies are to be apprehended from this food which are generally occaſioned by it in other Aſiatic countries. The Chineſe hams are in high eſtimation.

The common people, who are the ſuffering part in every country, live very poorly in China, as well as elſewhere: they are ſatisfied, in times of ſcarcity, with the fleſh of horſes and dogs.—That of cats and rats is alſo ſold publicly in the ſtreets.

The immenſe population of China prevents the eaſe and convenience of the greater number. In ſuch a country, an extenſive commerce ſhould be united to the higheſt cultivation.—The Chineſe have not neglected the latter; but they are not yet fully ſenſible of the importance of the former.

CHAP.

CHAP. VI.

PUBLIC AND PRIVATE REJOICINGS.

WE have already ſeen in what manner the emperor of China celebrates the vernal feſtival. It is celebrated alſo on the ſame day throughout the reſt of the empire. In the morning, the governor of every city comes forth from his palace, crowned with flowers, and enters his chair, in which he is carried, amidſt the noiſe of different inſtruments, which precede it; a number of people bearing ſtandards, lighted flambeaux, &c. walk before the muſicians; and the chair is ſurrounded or followed by ſeveral litters covered with ſilk carpets, upon which are repreſented, either ſome illuſtrious perſons, who have ſupported and encouraged agriculture, or ſome hiſtorical painting on the ſame ſubject. The ſtreets are hung with carpets; triumphal arches are erected at certain diſtances; lanterns are every where diſplayed, and all the houſes are illuminated. A large figure, made of baked earth, repreſenting a cow with gilt horns, is carried in proceſſion during this ceremony: forty men are

ſometimes ſcarcely ſufficient to ſupport it. A child, with one foot naked, and the other ſhod, which is called the *Spirit of Labour and Diligence*, follows, and keeps continually beating the image with a rod, to make it advance. Labourers, armed with their implements of huſbandry, march behind; and a number of comedians, and people in maſks, cloſe the rear, whoſe groteſque appearance and attitudes afford much entertainment to the populace.

The governor advances towards the eaſtern gate, as if he intended to go and meet the ſpring, and then returns to his palace in the ſame order. After this, the cow is ſtripped of all its ornaments; and a prodigious number of earthen calves are taken from its belly, which are diſtributed among the crowd. The large figure itſelf is broken in pieces, and diſtributed alſo in like manner. The governor then puts an end to the ceremony, by making a ſhort oration in praiſe of agriculture, in which he endeavours to excite his hearers not to neglect ſo uſeful and valuable an art.

The Chineſe have alſo two other feſtivals, which are celebrated with ſtill more pomp and ſplendour than that now deſcribed. One of them is on the commencement of the year; the

the other is called the *feaſt of lanterns*. During the celebration of the firſt, all affairs, whether private or public, are ſuſpended; the tribunals are ſhut; the poſts are ſtopped; preſents are given and received; the inferior mandarins go to pay their reſpects to their ſuperiors, children to their parents, and ſervants to their maſters. &c. 'This,' ſays F. *Du Halde*, 'is what they 'call *taking leave of the old year*.' All the family aſſemble in the evening, and partake of a grand repaſt. To this no ſtranger is admitted; but they become a little more ſociable on the day following; and their whole time is employed in plays, diverſions and feaſting. The ſhops are every where ſhut; and all the people, dreſſed out in their richeſt attire, go to viſit their parents, friends or patrons. Nothing, in this reſpect, can have a greater reſemblance to our viſits on the firſt day of the new year; but the Chineſe have eſtabliſhed, as a grand feſtival, what we only conſider as an irkſome and diſagreeable rule of faſhionable ceremony.

The feaſt of lanterns is fixed for the fifteenth day of the firſt month; but it begins on the evening of the thirteenth, and does not end till that of the ſixteenth. It is eaſier to deſcribe this feſtival than to diſcover its origin, or the

period at which it was firſt celebrated. It is univerſal throughout the empire; and we may ſay, that all China is illuminated on the ſame day, and at the ſame hour. Every city and village, the ſhores of the ſea, and the banks of all the rivers, are hung with lanterns, of various ſhapes and ſizes. Some of them are even ſeen in the courts, and in the windows of the pooreſt inhabitants. Rich people ſometimes expend eight or nine pounds ſterling, for one lantern; and thoſe which the emperor, viceroys and great mandarins order to be made, coſt ſometimes an hundred or an hundred and fifty pounds each. The opera of *Panurgus*, which lately gave us a faint ſketch of this ceremony, was not carried to ſuch a degree of magnificence.

Theſe lanterns are very large; ſome of them are compoſed of ſix wooden frames, either painted or neatly gilt, and filled up with pieces of fine tranſparent ſilk, upon which are painted flowers, animals and human figures; others are round, and made of a blue, tranſparent kind of horn. Several lamps, and a great number of wax-candles, are put into theſe lanterns; to the corners of each are fixed ſtreamers of ſattin and ſilk of different colours; and a curious

rious piece of carved-work is placed over its top.

The Chineſe are acquainted with our *magic lantern*, which they uſe in this feſtival: perhaps we have borrowed it from them.

'At other times,' ſays F. *Du Halde*, 'they 'cauſe ſhadows to appear, which repreſent 'princes and princeſſes, ſoldiers, buffoons and 'other characters, the geſtures of which are ſo 'conformable to the words of thoſe who put 'them in motion, that one is almoſt induced 'to believe that they ſpeak in reality.' Theſe ſeem to be exactly the ſame as our *Ombres Chinoiſes*, exhibited at the *Palais Royal*.

Beſides this, they have the art of forming a ſnake, ſixty or eighty feet in length, filled with lights, in the inſide, from the head to the tail; and of making it twiſt itſelf into different forms, and move about in the ſame manner as a real ſerpent.

The Chineſe fire-works, ſo juſtly celebrated, are diſplayed in all their varieties during this feſtival. A large one is exhibited in each quarter of the city. One of the miſſionaries particularly mentions two that appear to be very curious. The body of the fire-work repreſented a vine-arbour, covered with red grapes, which

burnt without being conſumed; and the parts that compoſed it, remained a long time before they were waſted. They had the appearance of red grapes, green leaves, branches, &c. &c. The other was exhibited in the preſence, and at the expence, of the emperor *Kang-hi.* It began by half a dozen of large cylinders, which were ſuſpended from long ſtakes driven into the earth. Theſe cylinders threw up flames in the air, which roſe to the height of twelve feet, and afterwards fell down in the form of golden rain.

'This ſpectacle,' ſays the former relator, 'was followed by a large box, filled with dif-'ferent works, and ſuſpended from two poſts, 'or pillars, which threw up a ſhower of fire, 'with ſeveral lanterns, and ſentences written in 'large characters of the colour of burning ſul-'phur, and afterwards ſix branched candle-'ſticks, that formed pillars with different ſtories 'of lights, ranged in white and ſilver-coloured 'circles, which made a moſt beautiful appear-'ance, and in a moment converted the night 'into day.

'At length, the emperor, with his own hands, 'ſet fire to one part of the work, which, in a 'moment, was communicated to every corner

'of

'of the place, though eighty feet in length 'and about forty or fifty broad. The fire having reached ſeveral poles, and paper figures, 'which were planted in different parts, a prodigious multitude of rockets, and other works, 'burſt into the air, where they ſeemed to ſport 'and play for ſome time; and a great number 'of lanterns and chandeliers were lighted up 'in an inſtant.

'This ſport continued for above half an hour; 'and, from time to time, violet and bluiſh-'coloured flames appeared in ſeveral places, 'which repreſented bunches of grapes in a 'vine-arbour, &c.' The art of pyrotechny may perhaps be carried farther at preſent in France; but, in the reign of *Kang-hi*, the Chineſe were, in that reſpect, ſuperior to all Europe.

The Chineſe endeavour to render every public ceremony as ſtriking as poſſible. A viceroy never quits his palace but with a pomp truly regal: his ordinary train conſiſts of an hundred men. He is then dreſſed in his robes of ceremony, and appears in a chair elegantly gilt, which is borne upon the ſhoulders of eight domeſtics. Two drummers march before the guards, and beat upon copper baſons, to give notice of his approach: eight other attendants

carry ſtandards of wood varniſhed, upon which are inſcribed, in large characters, all his titles of honour; after theſe, come fourteen flags with the ſymbols of his office, ſuch as the dragon, tyger, phœnix, flying tortoiſe, and other winged animals. Six officers, each of whom bears a piece of board ſhaped like a large ſhovel, on which are written, in large golden characters, the particular qualities of the mandarin: two others carry, one a large triple umbrella of yellow ſilk; and the ſecond, the cover in which this umbrella is kept. Two archers on horſeback precede the firſt guards; the latter are followed by others, armed with a kind of weapons, compoſed of hooked blades, fixed perpendicularly to long poles ornamented with four tufts of ſilk, placed at a ſmall diſtance one above another. Behind theſe are two other files of ſoldiers, ſome of whom carry large maces with long handles; others, iron maces in the ſhape of a ſnake; others are armed with huge hammers; and thoſe who are behind them, carry long battle-axes in the form of a creſcent; others follow, who have battle-axes of a different kind; and behind theſe are ſome with hooked weapons, like thoſe already mentioned. But this is not all.—Soldiers, armed

ROYAL ... OF THE BOMBAY BRANCH OF THE

The Emperor in his ordinary Carriage.

armed with triple-pointed ſpears, arrows, or battle-axes, march behind and before two men who carry a kind of box, which contains the viceroy's ſeal. Then come two other drummers, to give notice of his approach. Two officers, having on their heads felt hats covered with plumes of feathers, and each armed with a cane, recommend regularity and good behaviour to the ſurrounding multitude. Two others bear maces in the form of gilt dragons. Theſe again are followed by a number of magiſtrates and officers of juſtice, ſome of whom are armed with whips, or flat ſticks, while others carry chains, hangers and ſilk ſcarfs. Two ſtandard-bearers, and a captain, command this company, which immediately precedes the governor. Pages and footmen ſurround his chair; and an officer always attends him, who carries a large fan in the form of a ſcreen; ſeveral guards, differently armed, follow him, together with enſigns, and other officers, who are alſo followed by a great number of domeſtics, all on horſeback, who carry various neceſſaries for the uſe of the mandarin; ſuch as a ſecond cap, incloſed in its cover.

If he marches in the night-time, inſtead of flambeaux, as is cuſtomary in Europe, large lan-

lanterns, exceedingly pretty, are carried before him, upon the tranſparent part of which, his quality, titles, and rank as mandarin, are written in very conſpicuous characters. Theſe are intended alſo to give notice to the paſſengers to ſtop, and to thoſe who are ſitting, to riſe up with reſpect. Whoever neglects either the one or the other, is ſure to receive a ſevere baſtinading.

This pomp and magnificence, which accompanies the march of a viceroy, is much inferior to that diſplayed by the ſovereign, either when he leaves his palace, upon any public occaſion, or when he goes to ſacrifice in the temple of the *Tien*. The march begins by twenty-four drummers, ranged in two lines, and twenty-four trumpeters, placed in the ſame manner. Their trumpets are above three feet in length, and about eight inches diameter at the lower end: they are made of a kind of wood, named by the Chineſe, *outong-chu*, and ornamented with rings of gold. In ſhape, they pretty much reſemble a bell; and their ſound is peculiarly adapted to that of the drums. This firſt troop is followed by twenty-four men, armed with ſticks ſeven feet long, varniſhed green, and decorated with gilt foliage.

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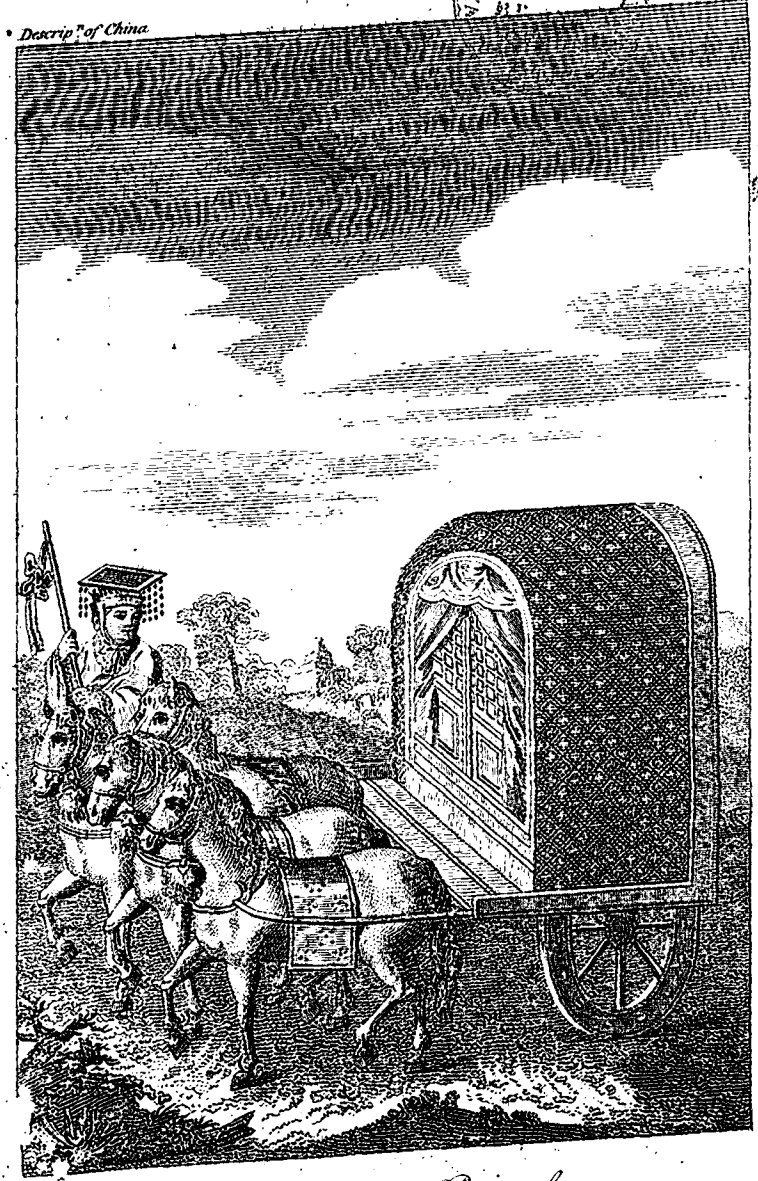

Carriage of the Princesses.

foliage. Behind theſe march an hundred ſoldiers, armed with halberds, the points of which terminate in a creſcent, and a hundred mace-bearers, whoſe lances are covered with red varniſh, interſperſed with flowers, and gilt at the extremities. Four hundred large lanterns, of elegant workmanſhip, and beautifully ornamented, next make their appearance: they are borne by the ſame number of men, as well as four hundred flambeaux, made of a kind of wood, which burns long, and diffuſes a great light. After theſe, come two hundred men, carrying lances, ſome of which are ornamented with tufts of ſilk of different colours; others, with the tails of foxes, panthers, and other animals; twenty-four banners, upon which are painted the ſigns of the zodiac, which the Chineſe divide into twenty-four parts; fifty-ſix other banners, on which are repreſented different cluſters of ſtars, according to their arrangement in the heavens; two hundred fans, ſupported by long gilded poles, and having the figures of different animals painted upon them. Next to theſe appears the emperor, ſuperbly dreſſed, and mounted on a beautiful horſe, richly capariſoned. A ſuperb umbrella, of a prodigious ſize, which covers both the prince

prince and his horſe, and ſhelters them from the ſun, is ſupported by thoſe who are neareſt his perſon. An hundred lance-bearers, the pages of the bed-chamber, and ten valets, each with a led horſe, ſurround the monarch: the bridles and ſaddles of theſe horſes are ornamented with gold and precious ſtones.

All the princes of the blood, nobility, principal mandarins, and the grandees of the court, in their habits of ceremony, next follow, with great order, in two lines. After theſe, five hundred young gentlemen belonging to the palace, richly dreſſed; a thouſand footmen, in red robes, interſperſed with flowers and ſtars embroidered in gold and ſilver; an open chair, carried by thirty-ſix men, and followed by a very large one, which is ſhut. The latter employs an hundred and twenty porters. Each of theſe chairs is guarded by fifty men, as well as each of the four large chariots that come after. Two of the chariots are drawn by elephants; the remainder, by horſes covered with embroidered houſings. But, what will appear ſtill more aſtoniſhing, is, this grand cavalcade is cloſed by two thouſand mandarins of letters, and two thouſand mandarins of arms. Our kings have often been attended by ſeveral thouſands

ſands of men; but there never were two thouſand men of letters among them.

Sometimes the great mandarins, and the emperor himſelf, travel in barks. Their attendance is then ſomething different; but the magnificence is almoſt the ſame.

CHAP. VII.

PRIVATE DIVERSIONS OF THE CHINESE.

AS the Chineſe employ moſt of their time in attending to their duty as members of ſociety, they beſtow very little on amuſements. They are naturally a grave people, and ſeldom aſſume an air of gaiety, but in compliance with ſome order, or through cuſtom. They, however, have comedians, and theatrical pieces, both comic and tragic; but they have no public theatres authoriſed by government. The greater part of their actors are ſtrollers, who go about to the houſes of thoſe who are able to pay them. About twenty years ago, we were much amuſed with a Chineſe ballet; but we have no reaſon to believe that dancing is practiſed in China.

The

The pleaſure of hunting, which our nobility in Europe wiſh to confine entirely to themſelves, is free to every perſon in China. Whoever is deſirous of enjoying it alone, cauſes a great quantity of game to be ſhut up in a cloſe park. Every farmer is at liberty to prevent the deſtruction of his crops, by killing all thoſe animals which come to ravage his fields.

Fiſhing is conſidered by the Chineſe rather as an object of commerce and induſtry than amuſement. They catch fiſh by various methods: in their great fiſheries, they uſe nets; but private people employ a line. They uſe alſo for this purpoſe, in certain provinces, a kind of bird, the plumage of which greatly reſembles that of a raven; but its neck and bill are much longer: the latter is very ſharp and hooked. This bird is trained to catch fiſh, almoſt in the ſame manner as dogs are taught to purſue game.

This method of fiſhing is practiſed in boats, great numbers of which may be ſeen on the river, about ſun-riſing, with the fiſhing-birds perched on their prows. The fiſhermen make ſeveral turns with their boats; after which, they beat the water very ſtrongly with one of their oars. The cormorants (for this ſeems to be

the

the name proper for theſe birds), upon this ſignal, immediately diſperſe themſelves, plunge into the river, and, diving, ſeize by the middle whatever fiſh they can; they then riſe to the ſurface, and each carries its capture to the boat to which it belongs. The fiſherman receives the fiſh, lays hold of the bird, turns its head downwards, and, ſtroaking its neck with his hand, makes it diſgorge all thoſe ſmall fiſh it has ſwallowed, and which are prevented from getting into its ſtomach, by a ring placed on purpoſe to confine its gullet. When they have done fiſhing, the ring is taken off, and they are then ſuffered to feed. It is very remarkable, that, if any of the fiſh are too large, theſe birds mutually aſſiſt one another: one takes it by the tail, another by the head, and in this manner they tranſport it to their maſter.

There is another method of fiſhing, which, though very ſimple, is known only to the Chineſe. They nail a board, about two feet in breadth, which is covered with a white ſhining kind of varniſh, upon the edges of a long, narrow boat, from one end to the other. This board is placed in ſuch a manner, that it ſlopes almoſt imperceptibly, until it reaches the water: it is only uſed in the night-time; and it is al-

ways turned towards the moon, in order that the reflection of the light may increaſe its brightneſs and ſplendour. The fiſh, which, in ſporting, often miſtake this varniſhed plank for the water, on account of its colour, throw themſelves towards it, and fall into the boat.

The ſoldiers alſo have a peculiar method of fiſhing with a bow and arrow; the latter of which is fixed to the bow by a ſtring, both to prevent it from being loſt, and to enable them to draw out the fiſh which the arrow has pierced: others make uſe of tridents, to catch large fiſh which are ſometimes found in the mud.

Theſe are almoſt all the amuſements in which the Chineſe indulge themſelves. They are entirely ignorant of all games of chance. They have muſicians and ſingers, as we formerly had *troubadours* and minſtrels; but they are far from having *operas*, or any regular ſpectacle deſerving of notice.

The Chineſe can enjoy no amuſements but thoſe authoriſed by their laws reſpecting ceremonies. The law has even eſtabliſhed the cuſtom of having three public entertainments annually in every city of the third claſs, and determined what kind of gueſts can be admitted

to

to them. They muſt be either doctors of unſpotted reputation, mandarins of law or arms, who have retired from public life, aged heads of families, or citizens diſtinguiſhed by their probity and virtue. The principal mandarin of each diſtrict muſt always officiate as preſident, and the law has alſo regulated, in the minuteſt manner, every thing that relates to the ceremonial of the repaſt. This inſtitution is principally intended to preſerve, among the people of every diſtrict, that mutual regard and friendſhip, which is too often forgotten in other countries—a neglect which gives riſe to many quarrels, and fatal diſputes. What may ſerve to prove that the Chineſe obſerve the greateſt gravity at theſe aſſemblies is, that, inſtead of reading the epigram or ballad of the day, as among us, they always read ſome articles of the law; and the preſident adds, in the name, and by the order of the emperor, 'If we have been aſſembled here, to this ſo-'lemn feſtival, it is not ſo much to enjoy the 'pleaſure of eating and drinking together, as 'to give us an opportunity of encouraging, 'and exciting one another to ſignaliſe our 'fidelity towards the prince, our piety towards 'fathers and mothers, our affection for our

'brothers, our eſteem for our elders, our re-
'ſpect for our relations, our attachment to our
'friends, and our deſire to promote peace
'and concord among our fellow-citizens and
'neighbours.' * Beſides this, the airs which the muſicians ſing, and even the muſic that accompanies them, all tend to the ſame purpoſe as the ſpeech of the preſident. Such a banquet may be called, with great propriety, an aſſembly of inſtruction.

CHAP. VIII.

PUBLIC AND PRIVATE CEREMONIES OF THE CHINESE. THEIR MANNER OF SALUTING WHEN THEY VISIT.

THE ceremonies of the Chineſe depend more upon poſitive laws, than on cuſtom. The law has regulated every thing on this head, which to us appears to be of very little importance. Every perſon, from the chiefs of the firſt claſs, to the humbleſt individual in the loweſt, is perfectly

* New Memoirs reſpecting China, Vol. IV. p. 148.

acquainted

acquainted with the titles he muſt give to others, and with thoſe that are due to himſelf; he knows alſo what marks of politeneſs he has reaſon to expect, and thoſe which it is his duty to ſhew; the honours he can accept, and thoſe which he ought to pay. In China there are no diſputes concerning rank and precedency, two points which, in other countries, have produced ſo many quarrels, occaſioned ſo much bloodſhed, and propagated enmity, that has been even tranſmitted to ſucceeding generations.

A viſit in China is conſidered as an affair of very great ſolemnity. It requires formal preliminaries, with which the Europeans are not acquainted, or which, at leaſt, they have thought proper to lay aſide. But let us firſt ſpeak of thoſe viſits, which are paid by the inhabitants of any city to the governor. They are always accompanied with preſents, of more or leſs value. It is cuſtomary, alſo, to add to them a long varniſhed box, ornamented with gilded flowers, and divided in the inſide into eight or twelve ſmall compartments, which are filled with different kinds of ſweetmeats.

As ſoon as the viſiters have reached the hall, in which the ceremony is to be performed,

they all range themſelves in a line, make a profound reverence, throw themſelves on their knees, and bend their heads even to the earth, unleſs the governor raiſes them up, which he generally does. Sometimes the moſt conſiderable among them takes a cup filled with wine, lifts it up with both his hands, preſents it to the governor, and pronounces aloud, by way of prayer, *To-tſiou, behold the wine which brings happineſs. Cheou-tſiou, behold the wine which gives length of days.* A moment after another advances, and, lifting up ſome ſweetmeats in the ſame manner, preſents them, with reſpect, to the mandarin. *Behold*, ſays he, *the ſugar of long life:* others repeat the like ceremonies three times, and always with the ſame wiſhes. When a governor has diſtinguiſhed himſelf by his zeal, and by his mildneſs towards the people, which ſometimes happens, the literati of his diſtrict have recourſe to a peculiar expedient, in order to acquaint him, that he is univerſally eſteemed. They cauſe a dreſs to be made for him, which is compoſed of ſmall ſquare pieces of ſattin; ſome red, others blue, green, black, yellow, &c. His birth-day is choſen as a time proper for preſenting him this dreſs, which they carry, with great ceremony,

mony, amidſt the ſound of different muſical inſtruments. When they arrive, they are introduced into the outer hall, which ſerves the mandarin as a tribunal; their preſence is announced, and the magiſtrate himſelf, ſoon after, makes his appearance. They then preſent this veſtment, and beg him to put it on. The mandarin at firſt refuſes, and declares he has not merited that honour; but he at length yields to the intreaties of the literati, and the prayers of the people. They then make him put on this chequered garment, the different colours of which are ſuppoſed to repreſent all the nations that wear different dreſſes, and to inform the mandarin, that he is worthy of ruling them all.

He wears this veſtment only once; but it is carefully preſerved in his family, as a mark of diſtinction and honour; and it is ſo much the more valuable, as it appears never to have been proſtituted.

A viſit to a ſuperior muſt always be paid before dinner, and it muſt be paid, if not faſting, at leaſt before one has taſted wine. A mandarin would conſider it as a groſs inſult, if the perſon who viſits him, in the leaſt ſmell of this liquor. However, if a viſit is returned the ſame day it is received, it may be done

after dinner. This is a mark of attention and reſpect, which excuſes every thing.

The commencement of every year, certain eſtabliſhed feſtivals, the marriage of a friend, the birth of a ſon, the time of his being promoted to ſome office, when any of the family dies, or when one undertakes a long journey, or when a friend does the ſame, &c. are all days on which, according to the rules of Chineſe politeneſs, viſits muſt be paid and received; and people always carry with them, on ſuch occaſions, certain preſents ſuited to the taſte and wants of thoſe whom they viſit.

No perſon in China can pay a viſit, without previouſly ſending a viſiting card, called *Tie-tſée*, to the porter of the perſon to whom the honour is intended. This card is of red paper, beſprinkled with a few gilded flowers, and folded up in the form of a ſcreen. The viſiter's name is written on one of the folds; and the ſtyle of the card is more or leſs reſpectful, according to the rank and quality of the perſon to whom it is ſent. They will ſay, for example, 'Your Lordſhip's ſincere and affectionate friend, and the perpetual diſciple of your doctrine, preſents himſelf in that quality, to pay his reſpects, and to make you

'you a bow, even to the earth, *Tun-cheou-*
'*pai.*' If the viſit is deſigned to an intimate friend, or to a perſon of ordinary rank, the *Tie-tſée* is, for the moſt part, only a leaf of plain paper; but if either the writer, or the perſon who receives it, be in mourning, it is of black paper.

Viſits may be avoided, if thoſe to whom they are intended be of ſuperior rank to thoſe who propoſe to pay them By receiving one's *Tie-tſée*, or card, one is ſuppoſed to receive the viſit. The porter is deſired to tell the viſiter that, in order to put him to as little trouble as poſſible, he is begged not to get out of his chair. After which, either on the ſame day, or on ſome of the three following, the perſon viſited, in turn, preſents a *Tie-tſée*, which is only ſimply received, or followed by a real viſit.

The following ceremonial is uſed by the great, when they accept an intended viſit. We ſuppoſe here, that the perſon who pays it is of diſtinguiſhed rank. He is firſt conducted, without quitting his chair, through the two outer courts of the tribunal, which are very ſpacious, and when he approaches the entry of the hall, the maſter of the houſe comes to receive him.

When he arrives at this hall, he finds two domeſtics, who hold the umbrella and large fan of their maſter, inclined towards one another, and which have hitherto prevented him from being ſeen. The ſtranger himſelf is concealed behind a large fan, which is held by one of his attendants, and who never retires until his maſter is near enough to ſalute the perſon whom he has come to viſit.

Then commence all thoſe formalities, which are ſo minutely pointed out in the Chineſe book of ceremonies. This book determines the number of ſalutations that one muſt make, by bending the head towards the breaſt, the terms that muſt be uſed, the titles of honour neceſſary to be given, the reciprocal genuflections each muſt make, and the ſteps they muſt take to be ſometimes on the right ſide, and ſometimes on the left. The maſter of the houſe, by a motion of his hand, invites the ſtranger to enter, and at the ſame time pronounces only the word *Tſin-tſin*; the viſiter replies by *Pou-can*, that is to ſay, I dare not; after which they both enter. The maſter of the houſe then reſpectfully ſalutes the chair which is deſtined for him; he even wipes it with his robe,

robe, to remove the duſt, or rather to make him obſerve that the chair is clean.

As ſoon as they are ſeated, the viſiter, with a grave and ſerious air, explains the motive of his viſit. The perſon viſited replies with the ſame gravity, and frequently bends his body. They muſt both ſit upright, avoid leaning againſt the back of the chair, caſt their eyes a little downwards, have their hands placed on their knees, and their feet ſtretched out, and in the ſame direction: the leaſt air of abſence, or inattention, would be conſidered as an inſult.

A little time after, a domeſtic, properly dreſſed, brings in, upon a tea-board, as many cups of tea as the hall contains perſons. The manner of taking the cup, of carrying it to the mouth, and of returning it to the domeſtic, form ſo many articles of the book of ceremonies, which muſt all be obſerved with the moſt rigid minuteneſs and punctuality.

The ceremonies at departure are equally formal, though of leſs conſequence. The maſter of the houſe conducts you to your chair, he ſees you enter, and waits until the porters have taken it up. You then bid him once more adieu, and he again returns you the compliment.

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We have already ſaid that viſits generally are accompanied with preſents; when that is the caſe, to the *Tie-tſée*, or viſiting card, is added a *Ly-tan*. This is a piece of red paper, upon which are written the name of the perſon who ſends the preſent, and the number of the articles that compoſe it. If the viſiter comes in perſon, he delivers the billet himſelf, which the maſter of the houſe receives with his own hand, and afterwards delivers to one of his domeſtics. A profound bow is generally the return by way of thanks. The billet, however, is never read until the viſiter has retired, and it is then that the perſon for whom the preſents are intended, receives or rejects ſuch of them as he thinks proper. The billet is always kept, if the whole or any part of them are accepted. In the former caſe a note of thanks is written; the ſame thing is done if only a few articles are ſelected, with this difference, that thoſe which are returned are mentioned in the note. If nothing is kept, the billet is only ſent back, but always accompanied with another, in which the perſon, for whom the preſent was intended, begs to be excuſed, and returns thanks. *Pi-ſie*, cry they, *theſe are pearls*; *I dare not touch them.*

If

If the perſon, who makes the preſent, thinks proper to ſend it by one of his domeſtics, together with a *Tie-tſée*, it is received with the ſame ceremonies as if it were preſented by the maſter. Sometimes a card is ſent, ſignifying the intention of ſending a certain preſent; in ſuch a caſe, the perſon to whom the offer is made, marks with a pencil the articles which he accepts, and they are immediately bought and ſent him. A note of thanks is then written, to which is added, if any of the articles are returned, *Yu-pi, with regard to the reſt, they are valuable pearls.* We have already ſaid that the uſe of pearls is forbidden in China.

Epiſtolary correſpondence, even between private individuals, is always attended with certain eſtabliſhed ceremonies, and theſe become more complicated, if one writes to a perſon of rank or diſtinction. It is then neceſſary to uſe a piece of white paper, which has ten or twelve folds: the letter muſt begin on the ſecond, and the ſignature muſt be written on the laſt.

The characters employed are alſo different according to the circumſtances. The ſmaller they are, they are conſidered as ſo much the more

more reſpectful. The words uſed, and the diſtance left between the lines, are alſo to be ſuited to the rank of the perſon to whom the letter is addreſſed. But in all caſes whatever, the ſtyle muſt be different from that uſed in common converſation. Two ſeals muſt alſo be affixed to it, one over the ſignature, and the other above the firſt characters of the letter. Some are contented with placing a ſeal upon the ſmall bag, which ſerves it as a cover; of theſe there are various kinds, ſome of which are ornamented with a beautiful border: another cuſtom, which we have ſtolen from the Chineſe; but among them the cover muſt always be double. On the firſt are written theſe two words, *Nuy-han, the letter is within.* The packet is incloſed in a ſecond cover, thicker than the former, which is alſo partly covered by a band of red paper, on which are traced out, in large characters, the name and quality of the perſon to whom the letter is addreſſed. On one ſide is written, in ſmaller characters, the name of the province, city or place, where he reſides; on this cover they likewiſe write the date. This ſecond bag is cloſed at both ends, and a ſeal is placed upon each of theſe, with the words *Hou-ſong*, that is to ſay, *ſecured and ſealed.*

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The manner of ſaluting in China, even among people of moderate rank, is much leſs expeditious than ours. Something more is required there than ſimply bowing or lifting the hat. A common ſalutation conſiſts in joining both hands together before the breaſt, moving them in an affectionate manner, bending the head a little, and reciprocally pronouncing *Tſin-tſin*, a complimentary word, which has almoſt the ſame ſignification as thoſe that we uſe when we ſay *your humble ſervant*. When one meets a perſon of ſuperior rank, it is then neceſſary to join the hands, raiſe them above the forehead, afterwards bring them down to the earth, and make a profound bow with the whole body.

When two perſons who are acquainted meet after an abſence of any time, they both fall on their knees oppoſite one another, bend their bodies to the earth, then raiſe them up, and repeat the ſame ceremonies two or three times. At an ordinary interview, the common phraſe *how d'ye do?* is uſed, and the anſwer is: *very well, thanks to your abundant felicity, Cao-lao-ye-hung-fo.* When the Chineſe ſee a man who is in good health, they ſay to him *Yung-fo*, that is to ſay, *proſperity is painted in your looks; you have a happy countenance.*

When

When a Chineſe gives himſelf any trouble to oblige another; Ah! ſays the latter, *you are laviſh of your heart!* When the ſervice is rendered, *Ste-pou-tſin*, ſays the perſon on whom the obligation is conferred, *my thanks cannot have an end.* Does any one offer to do a piece of kindneſs to another—the anſwer is, *Poucan, Poucan, Poucan*; *I dare not, I dare not, I dare not.* It is alſo cuſtomary, at the end of a ſumptuous banquet, to ſay to thoſe who have been entertained, *Yeou-man*, or *Tai-man*; *we have given you a poor reception*; *we have treated you very ill.*

When two mandarins, of equal rank, meet in the ſtreet, they never quit their chairs; each joins both hands, moves them downwards, then raiſes them to the forehead, and this ſalutation is repeated until they are out of each other's ſight; but if one of the two be of higher rank than the other, the latter orders his chair to ſtop; if he is on horſeback, he diſmounts, and makes a profound bow to his ſuperior. In a word, politeneſs in China is as prevalent even in villages as in cities; and, as it has been eſtabliſhed into a law, it is attended with as little ſincerity in the one as in the other.

CHAP.

CHAP. IX.

PRECEDING CONTINUED.

MANNER OF CONVERSING. FORMS OBSERVED IN CERTAIN CASES.

A Chineſe, who addreſſes his ſuperior, ſpeaks neither in the firſt nor in the ſecond perſon. He will not ſay *I*, nor will he ſay *you*. He will ſay, for example, if he ſpeaks of a favour received, *the ſervice which his lordſhip has rendered to his little ſervant, has been very acceptable to him.* A ſon, who ſpeaks to his father, never ſtyles himſelf his ſon, but his grandſon, though he may be the oldeſt of the family, and perhaps father of a family himſelf.

He will alſo often make uſe of his own name, that is to ſay, of the name given him at that period, for the Chineſe have different names, in ſucceſſion, agreeable to their age and rank. The family name is that which is given them at their birth; it is common to all thoſe who are deſcended from the ſame grandfather. A month after, the mother and father give a diminutive name to their ſon, which

is generally that of a flower, animal, &c. This name is changed when the youth begins to make ſome progreſs in his education at a public ſchool; the maſter then beſtows upon him ſome flattering appellation, which the pupil adds to his family name. When he has attained to manhood, he requeſts a new name from his friends, and this he retains during life, unleſs he has the good fortune to riſe to ſome dignity. He is then honoured with another, ſuited to his talents and office. No other muſt be afterwards given him, not even that of his family; but here, as well as every where elſe, people of very high rank diſpenſe with this attention.

We have already ſpoken of the pomp with which a viceroy appears in public. The honours paid him when he departs from a province, which he has governed with equity, moderation, and prudence, are very flattering, becauſe they are voluntary. Scarcely has he left the capital, when he finds, on the highway, for the ſpace of two or three leagues, tables ranged at certain diſtances, each of which is ſurrounded with a long piece of ſilk, that hangs down to the earth. On theſe wax candles are placed, even in the open day; perfumes

are

are burnt upon them, and they are loaded with a profuſion of victuals, and various kinds of fruit, while tea and wine are prepared for him on others.

The people throw themſelves on their knees as he paſſes, and bow their heads even to the earth; ſome ſhed tears, or at leaſt pretend to do ſo; others beg him to diſmount, and receive the laſt teſtimonies of their gratitude; ſome preſent him wine and ſweetmeats, and others frequently pull off his boots, and give him new ones. Theſe boots, which, perhaps, have been uſed only one moment by the mandarin, are conſidered as a valuable monument. Thoſe which are firſt taken off, are placed in a kind of cage, and ſuſpended over the gate by which he quitted the city. The reſt are preſerved by his friends, with the ſame care as a French warrior would preſerve the ſword of Turenne or of Bayard.

CHAP. X.

TRADE OF THE CHINESE. THEIR MANNER OF BUYING AND SELLING.

WE do not pretend to be the panegyriſts of the Chineſe. In no country is miſtruſt more neceſſary than in China; it is even authoriſed by cuſtom and by law. Whoever intends to make a purchaſe muſt carry his balance with him, otherwiſe he runs a great riſk of being cheated in the weight of the pieces which he receives. We have already ſaid, that their weight alone regulates their value. The merchant conſiders it as an eſtabliſhed maxim, that the buyer's intention is to give as little as poſſible, and even nothing, if the vender would conſent. The latter, by the ſame manner of reaſoning, thinks himſelf authoriſed to draw as much from the other as he poſſibly can. It is not the merchant, ſay they, who cheats, it is the buyer who cheats himſelf.

The internal commerce of China is immenſe; that of all Europe is by no means to be compared with it; but, on the other hand, its

its foreign trade is much inferior to that of any of the grand commercial powers of Europe.

The great number of canals and rivers by which China is interſected, tend greatly to facilitate the conveyance of every kind of merchandiſe, and its prodigious population occaſions a rapid ſale. A ſingle merchant often tranſports to one city ſix thouſand caps, proper for the ſeaſon, and they are all ſold in three or four days. It is, beſides, not at all expenſive to commence ſhop-keeper in China. A family poſſeſs often but one crown, and ſometimes leſs, yet with this ſlender ſtock they begin trade; they purchaſe proviſions, which have always a ſure and ready ſale; the profits thence ariſing enable them to deal to a larger extent, and at the end of a few years it is not uncommon to ſee a petty ſhop converted into a warehouſe.

The moſt frequented fairs of Europe afford but a faint picture of that immenſe number of buyers and ſellers, with which the large cities of China are continually crowded. We may almoſt ſay, that the one-half are employed in over-reaching the other. It is above all againſt ſtrangers that the Chineſe merchants exerciſe,

without any ſenſe of ſhame, their inſatiable rapacity. Of this F. Du Halde gives a ſtriking example, which might be ſupported by many others. 'The captain of an Engliſh 'veſſel bargained with a Chineſe merchant, at '*Canton*, for ſeveral bales of ſilk, which the 'latter was to provide againſt a certain time. 'When they were ready, the captain went 'with his interpreter to the houſe of the Chi-'neſe merchant, to examine whether they 'were ſound and in good condition. On 'opening the firſt bale, he found it according 'to his wiſh, but all the reſt were damaged 'and good for nothing. The captain, on 'this, fell in a great paſſion, and reproached 'the Chineſe merchant in the ſevereſt terms 'for his diſhoneſty. The Chineſe, after having 'heard him for ſome time, with great coolneſs 'replied, blame, ſir, your knave of an inter-'preter; he aſſured me that you would not in-'ſpect the bales.'

The lower claſs of people are, above all, very dexterous in counterfeiting and adulterating every thing they ſell. Sometimes you think you have bought a capon, and you receive nothing but ſkin, all the reſt has been ſcooped out, and its place ſo ingeniouſly filled, that

that the deception cannot be diſcovered, till the moment you begin to eat it.

The counterfeit hams of the Chineſe have been often mentioned. They are made of a piece of wood, cut in the form of a ham, and coated over with a certain kind of earth, which is covered with hog's ſkin. The whole is ſo curiouſly painted and prepared, that a knife is neceſſary to detect the fraud*.

The robbers in China ſignalize themſelves, alſo, by the dexterity and ingenuity which they diſplay in their profeſſion. They ſeldom have recourſe to acts of violence; they in-

* Numberleſs are the inſtances which might be given of the dexterity of the Chineſe in over-reaching ſtrangers. Mr. *Oſbeck* relates, that having obſerved, one day, a blind man carrying about for ſale, ſome of thoſe trees called by the Chineſe *Fo-kai*, he purchaſed one, which, to appearance, had fine double red and white flowers, but on cloſer examination, when he got to his apartment, he found that the flowers were taken from another tree, and that one *calyx* was ſo neatly fitted into the other, with nails made of bamboo, that he ſhould ſcarcely have diſcovered the deceit, had not the flowers begun to wither. The tree itſelf had buds, but not one open flower. 'I 'learned, from this inſtance,' adds Mr. *Oſbeck*, 'that 'thoſe who deal with the Chineſe, muſt uſe the utmoſt 'circumſpection, and even then they will run a great riſk 'of being cheated.'

troduce themſelves into a houſe, either privately, or by forming ſome connexion with the family. It is as difficult in China to guard againſt robbery, as it is to apprehend the criminal in the fact.

The Chineſe are not at all fitted for maritime commerce. Seldom do any of their veſſels ever go beyond the ſtraits of *Sunda*. Their longeſt voyages towards *Malacca* extend only to *Achen*; towards the ſtraits, as far as *Batavia*; and northward, as far as *Japan*. Their commerce with this iſland, conſidering the articles of exchange which they procure at *Camboya*, or at *Siam*, produces them cent. per cent.

Their trade with the Manillas is much leſs profitable; their gain, generally, is about fifty per cent. It is rather more conſiderable at Batavia, and the Dutch, beſides, ſpare no pains to invite the Chineſe among them. Chineſe traders go alſo, but leſs frequently, to *Achen*, *Malacca*, *Thor*, *Patan*, *Ligor*, belonging to Siam and Cochinchina. From theſe places they bring gold and tin, but eſpecially objects of luxury for the table, and ſome other more neceſſary articles.

One great obſtacle to the progreſs of maritime

ritime commerce among the Chineſe, is their indifference reſpecting that head, and the bad conſtruction of their veſſels. This they themſelves acknowledge; but to attempt to remove it, according to them, would be derogating from the laws, and ſubverting the conſtitution of the empire.

CHAP. XI.

FUNERAL RITES.

THESE are conſidered by the Chineſe as the moſt important of all their ceremonies. The day of one's death is always very ſplendid in China, and people receive more honour and homage at that period, than ever they did when alive.

A few moments after a perſon has expired, he is dreſſed out in his richeſt attire, and with every badge of his dignity. He is then placed in the coffin which has been purchaſed for him, or which he himſelf had provided in his life-time; for one of the moſt anxious cares that engage the attention of a Chineſe, is to prepare himſelf a coffin, and not to delegate

that buſineſs to his ſucceſſors. Thoſe, often, who are not worth above nine or ten piſtoles, employ the greater part of their money for this purpoſe. Sometimes the coffin remains twenty years uſeleſs in the family, and is conſidered by the head of it, as the moſt valuable piece of furniture in his poſſeſſion. In caſes of poverty, when all other means fail, the ſon often ſells himſelf, or becomes a ſlave, to procure his father a coffin.

Rich people frequently expend a thouſand crowns to have a coffin of precious wood, ornamented with different colours. Thoſe of citizens, who are only in eaſy circumſtances, are much leſs expenſive. They are formed of ſtrong planks, ſix inches in thickneſs, and often more, which laſt for many years. In order that they may better reſiſt the injuries of time, they are daubed over with pitch and bitumen, and afterwards varniſhed, which prevents them from exhaling any diſagreeable ſmell.

The cuſtom of opening dead bodies is not practiſed in China. It would be conſidered there as an act of cruelty, worthy of puniſhment, to ſeparate the heart and entrails from the body, in order to inter them apart. The Chineſe

Chineſe would be no leſs ſhocked and offended, to ſee, as in Europe, the bones of people deceaſed, heaped one upon another. A Chineſe is ſure of being always buried entire, unleſs he has loſt ſome of his limbs by accident. Their manner of interment is generally as follows: They firſt ſprinkle, in the bottom of the coffin, a ſmall quantity of lime; they then lay the body in it, taking care to place its head on a pillow, and to add a great deal of cotton, in order that it may remain more ſteady, and be prevented from ſhaking. They uſe cotton, likewiſe, with ſome other means, to preſerve the body in the ſame poſition in which it is firſt placed. The lime and the cotton ſerve alſo to receive the moiſture which may iſſue from it.

In this manner the body remains expoſed ſeven days, but theſe may be reduced to three, if any ſubſtantial reaſon renders it neceſſary. During this interval, all the relations and friends, who are purpoſely invited, come and pay their reſpects to the deceaſed. The neareſt relations even remain in the houſe. The coffin is expoſed in the hall of ceremony, which is then hung with white, but ſome pieces of black, or violet-coloured ſilk, are here and there interſperſed, as well as ſome other ornaments

ments of mourning. Before the coffin is placed a table, upon which ſtands the image of the deceaſed, or a carved ornament inſcribed with his name. Theſe are always accompanied with flowers, perfumes, and lighted wax candles.

It is cuſtomary for thoſe who enter the hall, to ſalute the coffin, in the ſame manner as if the perſon it contains were ſtill in life. They proſtrate themſelves before the table, and knock their foreheads ſeveral times againſt the earth; they afterwards place upon the table ſome perfumes and wax candles, which they have taken care to provide for that purpoſe. The intimate friends of the deceaſed, or thoſe who are ſuppoſed to have been ſo, accompany theſe ceremonies with frequent ſighs, and other marks of ſorrow, either real or pretended.

The ſalutation which they have made to the body of the deceaſed, is returned by the eldeſt ſon, accompanied by his brothers. The latter come forth from behind a curtain, which hangs on one ſide of the coffin, but they do not walk, they creep on the ground, and drag themſelves along, until they reach the ſpot where thoſe ſtand whom they are going to ſalute. After which, without riſing up, they return

return in the ſame manner to their former ſtation. The ſame curtain conceals alſo the women, who every now and then ſend forth diſmal and mournful cries.

Thoſe who come to pay their reſpects in this manner to the dead, are afterwards conducted into another apartment, where they are treated with tea, and ſometimes with dried fruits and ſweetmeats. A diſtant relation, or ſome intimate friend of the family, is deputed on ſuch an occaſion to be maſter of the ceremonies; he introduces the viſitors, and in like manner accompanies them to the door when they are about to depart.

Thoſe who live in the neighbourhood of the place go in perſon to pay their reſpects to the deceaſed; but thoſe who are indiſpoſed, or whoſe habitations are at too great a diſtance, ſend a note of excuſe, which is entruſted to the care of a domeſtic. All theſe viſits are afterwards returned by the eldeſt ſon of the deceaſed, but complimentary billets are generally ſubſtituted for real viſits. The cuſtom is not to be at home when he calls.

The relations and friends of the deceaſed are again informed of the day fixed for performing

forming the funeral rites. Few of them ever fail to attend, according to invitation.

The proceſſion commences by a troop of men, who march in a ſingle file, carrying different figures, made of paſteboard, ſome of which repreſent ſlaves, others lions, tigers, horſes, &c. Other troops follow, who walk in two files; ſome of theſe carry ſtandards, ſome flags, or cenſers, filled with perfumes; while others play plaintive and melancholy airs, on different muſical inſtruments. We find that muſic has been always uſed at the funeral ceremonies of every ancient nation. Theſe muſicians immediately precede the coffin, which is covered with a canopy in form of a dome, and entirely compoſed of violet-coloured ſilk; its four corners are ornamented with the like number of tufts, made of white ſilk, very neatly embroidered, and covered at the top with net-work. The coffin is placed upon the bottom of this machine, and is carried by ſixty-four men. The eldeſt ſon, clothed in a canvaſs frock, having his body bent and leaning on a ſtaff, follows near the coffin; and behind him his brothers and nephews, but neither the one nor the other are dreſſed in canvaſs.

Next come the relations and friends, all clad in

in mourning, and followed by a great number of chairs, covered with white ſtuff, which contain the wives and female ſlaves of the deceaſed. Theſe ſhew particular marks of ſorrow, and make the air reſound with their cries; but in general the lamentations of the Chineſe, in ſuch ceremonies, are ſo methodical, ſpite of all their noiſe, that an European would be induced to conſider them as the effects of cuſtom and art, rather than the natural effuſions of a mind agitated and oppreſſed with grief.

When they arrive at the burying place, the coffin is depoſited in a tomb appropriated for it, not far from which there are tables ranged in different halls. Theſe tables have been expreſsly prepared for the purpoſe of giving a repaſt to the aſſiſtants, which is ſerved up, after the ceremony, with the greateſt ſplendour.

This repaſt is ſometimes followed by freſh marks of homage rendered to the corpſe; but theſe are often changed into thanks returned to the eldeſt ſon, who anſwers only by ſigns. But if the deceaſed was a grandee of the empire, a certain number of his relations never leave the tomb for one or two months. There they reſide, in apartments which have been previouſly prepared for them, and they renew the marks

marks of their grief and ſorrow every day, together with the children of the deceaſed.

The magnificence of theſe funeral ceremonies is augmented, in proportion to the dignity and riches of the deceaſed. In the proceſſion which attended the corpſe of the eldeſt brother of the emperor *Kang-hi*, there were more than ſixteen thouſand people, all of whom had particular offices aſſigned them relating to the ceremony.

Burying places in China are always ſituated at a ſmall diſtance from a city or town, and generally upon ſome eminence. It is uſual to plant pines and cypreſſes around them. We find that this cuſtom has exiſted, at the ſame period, in different nations who never had the leaſt communication one with another. The form of the Chineſe tombs is various, according to the different provinces, and according to the ſituation of thoſe for whom they are intended. The poor are contented with placing the coffin under a ſhade, covered with a roof of thatch; others encloſe it in a ſmall building of brick, in the form of a tomb. Thoſe of people in affluence are in the figure of a horſe-ſhoe, well whitened, and finiſhed with great taſte; but thoſe of the mandarins, and great people, are

much more ſumptuous and elegant. A vault is firſt conſtructed, in which the coffin is ſhut up; over this vault is raiſed a pyramid of earth, well beat together, about twelve feet in height and ten in diameter. A layer of lime and ſand laid over this earth, makes a kind of plaſter, which renders the whole very durable and ſolid: various kinds of trees are planted around the tomb, in regular order. A large and long table of white marble, well poliſhed, is placed before it, upon the centre of which are to be ſeen a cenſer, accompanied by two vaſes, and the ſame number of candleſticks, of exquiſite workmanſhip. But this is not all, a great number of figures, repreſenting officers, eunuchs, ſoldiers, ſaddled horſes, camels, lions, tortoiſes, &c. are ranged round the tomb in different rows; and F. *Du Halde* aſſures us, that the whole produces a very ſtriking effect. It appears, at leaſt, more calculated to make a deep impreſſion upon the multitude, than the coſtly decorations of our funeral monuments in Europe.

Some of the Chineſe have carried their filial attachment ſo far, as to preſerve in their houſes, for three or four years, the bodies of their deceaſed fathers. Mourning continues in China three

three years, and during that long interval they abſtain from the uſe of fleſh and wine; they can aſſiſt at no entertainment of ceremony, nor can they frequent any public aſſembly. When they have occaſion to go abroad, which is even not permitted them at firſt; the chair in which they are carried is commonly covered with a white cloth. Theſe are general rules for every Chineſe who is in mourning; but thoſe who preſerve the bodies of their fathers in their houſes for ſeveral years, impoſe on themſelves a great many other duties: they uſe no other ſeat, during the day, but a ſtool, covered with white ſerge, and no other bed, but a plain mat, made of reeds, which is placed near the coffin.

When a Chineſe dies in a province in which he was not born, his children have a right to tranſport the body to the burying-place of their anceſtors. This right has been even converted into an indiſpenſable duty. A ſon, who ſhould be wanting in this reſpect, would be diſgraced in his family, and his name would never be placed in the hall of anceſtors—a place reſerved to honour their memory, of which we ſhall ſpeak hereafter. Beſides this, the coffin cannot be carried through any town; it muſt be

conveyed

conveyed round part of its circumference, in order to regain the direct road. Permiſſion from the emperor ſometimes abridges theſe difficulties, but it is forbidden, in any caſe whatever, to inter a perſon lately dead in the grave of another, unleſs it has intirely loſt its former figure.

With regard to the hall of anceſtors, it is a vaſt building, conſidered as common to all the branches of the ſame family, and deſtined for the following purpoſe: All theſe branches repair thither at a certain ſeaſon of the year. Sometimes they amount to ſeven or eight thouſand perſons, whoſe fortune, dignity, and rank in ſociety are all very different, but there no diſtinction is known. The man of letters, the mechanic, the mandarin, the labourer, are all on a level in theſe aſſemblies: age alone regulates precedency. The oldeſt always takes place of all the reſt, even although he may be the pooreſt in company.

The diſtinguiſhing ornament of this hall is a long table ſet againſt the wall, upon which is generally ſeen the image of one of their anceſtors, who has filled ſome office of diſtinction in the empire, with honour to himſelf, or who has been rendered illuſtrious by his ta-

lents and abilities. Sometimes it contains only the names of men, women, and children belonging to the family, inſcribed upon tablets, together with their age, the day of their death, and the dignities they enjoyed at that period; theſe tablets are ranged in two rows, upon ſteps, and are only about a foot high each.

It is in ſpring that theſe relations aſſemble in this hall. They ſometimes repair thither in autumn alſo, but a ſtrict obſervance of this cuſtom is not always neceſſary. The only privilege allowed to the richeſt on theſe two occaſions, is to prepare an entertainment, and to treat the whole family at their own expences. We muſt obſerve, that the entertainment appears to have been prepared for their anceſtors only, and that they firſt pay reſpect to their memory; for they never permit themſelves to touch a bit of any thing, until an offering has been made to them.

The homage rendered to anceſtors in this hall, which is conſecrated to them, does not free the Chineſe from the obligation they are under, of viſiting their real burying place once or twice a year. It is generally in the month of April that they diſcharge this duty. They begin by plucking up the weeds and buſhes

that ſurround the ſepulchre, after which they renew thoſe ordinary marks of reſpect, affection and grief, which were ſhewn at the funeral; and conclude by placing wine and proviſions upon the tomb, which ſerve to dine their aſſiſtants.

Such are the marks of honour which the Chineſe pay to their deceaſed relations, and which they conſtantly renew in memory of them. Theſe at firſt were, perhaps, the ſimple dictates of nature, ſupported by cuſtom, but at preſent they are eſtabliſhed into a law, which cannot be broken with impunity. *Confucius* ſaid, *Render to the dead the ſame duty and reſpect as if they were ſtill preſent and alive.* This is only an advice; but the counſels of *Confucius* have in China become precepts.

It may, perhaps, be ſuperfluous to obſerve, that families, who are very poor, have no hall to honour the manes of their anceſtors. They are ſatisfied with placing the names of their neareſt relations, who have departed this life, in the moſt conſpicuous part of their houſes. We muſt not ſearch for the manners and cuſtoms of a nation among the poorer ſort of people; they can neither ſet an example themſelves, nor imitate that of others.

CHAP. XII.

VIEW OF THE GENERAL CHARACTER OF THE CHINESE.

ONE muſt have been cotemporary with the ancient Chineſe, to be able to ſpeak with any certainty of their primitive character. That which they have at preſent, has been acquired, it is the fruit of long diſcipline, and of four thouſand years habitude. *Montaigne* has ſaid, that cuſtom becomes a ſecond nature; it is at leaſt certain, that it impairs and greatly corrupts the firſt. The following we conſider as a ſtriking example. If we take a ſurvey of all the different provinces of France, we ſhall find in each particular features and marks of character, which diſtinguiſh their various inhabitants, and which even point out their difference of origin. It would be in vain to expect any information of this kind from rank or dignity. If, in the like manner, we caſt our eye over the Chineſe empire, a perfect uniformity will be obſerved in the whole, and all will appear to have been caſt in the ſame mould. Hence it happens that the

the Chineſe, in general, are a mild and affable people; polite even to exceſs; circumſpect in all their actions, and always attentive to weigh the conſequences of every thing they are about to attempt; more careful not to expoſe their prudence to danger, than to preſerve their reputation; as ſuſpicious of ſtrangers, as they are ready to take advantage of them; too much prepoſſeſſed with a notion of their own importance, to be ſenſible of their defects, and entertaining too high ideas of their own knowledge, to ſeek for inſtruction from others. We muſt conſider this nation as an ancient monument, reſpectable by its duration; admirable in ſome of its parts, defective in others; the immutable ſtability of which has, however, been atteſted by a duration of four thouſand years.

This baſe, ſo ſolid, is ſupported by one ſingle pillar; that progreſſive ſubmiſſion, which riſes gradually from the boſom of a family, even to the throne. In other reſpects, the Chineſe have their paſſions and caprices, which even the law does not always attempt to repreſs. They are naturally litigious, and in China, as well as in other countries, a man may, if he chooſes, ruin himſelf by too often

giving employment to the tribunals. They are fond of money, and what in France or England would be accounted uſury, is only a retribution, authoriſed in China. A Chineſe is vindictive, though not fond of purſuing violent means to ſatiate his revenge; theſe are prohibited, but he generally gains his end by craftineſs or ſtratagem, and conſequently with impunity. Great crimes are very uncommon among the Chineſe, vices much leſs ſo, and the law neither ſearches after nor puniſhes them, but when they offend againſt, and violate public decency.

The manners of the Tartars, who ſubdued China, differ conſiderably from thoſe of the conquered nation. They have borrowed its cuſtoms, but they ſtill retain their original character. A Tartar is obliging and liberal, an enemy to every ſpecies of diſſimulation, and more deſirous of enjoying his fortune than of increaſing it. In all affairs, even in thoſe of the cabinet, he diſcovers a penetration and acuteneſs which greatly leſſen their difficulties; and in tranſactions of ſmaller moment, he diſplays that expeditious activity which may be juſtly called the ſoul of buſineſs. His ready and quick judgment accompliſhes its purpoſe better, and more in ſeaſon,

than

than the profound and ſlow meditation of the Chineſe. In a word, the ſuperiority which the Tartars have over the Chineſe in point of arms, is not the only thing which diſtinguiſhes them; they can even diſpute the prize with them in other reſpects.

But if we are deſirous of finding, among the Chineſe, openneſs of temper, benevolence, friendſhip, and, laſtly, virtue, we muſt not ſeek for it in cities, but in the boſom of the country, among that claſs of men who have devoted themſelves to labour and agriculture. A Chineſe ruſtic often diſcovers moral qualities, which would add a luſtre to the character of men of the moſt exalted rank. It appears that rural life naturally inſpires ſentiments of benevolence; by continually receiving the gifts of nature, the mind is enlarged, and men are inſenſibly accuſtomed to diffuſe them to thoſe around them. In ſhort, one muſt have very little knowledge of the Chineſe annals, to be ignorant that China has produced great men of every kind, and taken from all claſſes. Theſe people indeed, ſuch as they exiſt at preſent, are, to every other nation of the earth, the moſt curious monument that has been handed down to us by the remoteſt antiquity.

BOOK VIII.

LITERATURE, ARTS AND SCIENCES OF THE CHINESE.

CHAP. I.

CHINESE LANGUAGE.

THE Chineſe language is not only one of the moſt ancient in the univerſe; it joins alſo to this advantage, that of being, perhaps, the only language of the early ages, which is ſtill ſpoken and living. But, has not this language varied? has it undergone no alteration during the courſe of four thouſand years? and, is the modern Chineſe the ſame as that which was ſpoken by the cotemporaries of *Yao?* This we cannot affirm, and ſupport our aſſertion by undiſputed proofs; but every probability concurs to eſtabliſh their identity, and gives us reaſon to believe, that this language has remained always and invariably the ſame.

Firſt,

Firſt, We do not perceive in hiſtory, nor even in the moſt fabulous traditions, a ſingle fact tending to occaſion any doubt of the language ſpoken by the ancient Chineſe being different from that uſed at preſent.

Secondly, China has never changed its inhabitants: the poſterity of thoſe people who firſt formed an eſtabliſhment there, ſtill ſubſiſts. If, at ſome known periods afterwards, revolutions have occaſioned any mixture of other nations with the primitive people, it appears, at leaſt by the moſt authentic monuments, that the ancient language has always been predominant, and that the new ſettlers have learned and ſpoken it, as the Mantchew Tartars, after their conqueſt.

Thirdly, The moſt intelligent and diſcerning of the literati unanimouſly agree, that the firſt chapters of the *Chou-king* were written under the reign of *Yao* (2300 years before Jeſus Chriſt), or, at the lateſt, under that of *Yu*: ſeveral ſpeeches of the firſt emperors are there related, word for word; and it is not probable that the language of theſe princes was different from that of the hiſtorian.

Fourthly, Time has reſpectfully preſerved the compliment addreſſed by an old man to

Yao,

Yao, and the anſwer returned by that prince *. Two ſongs have been alſo preſerved, which were compoſed under the ſame reign †.

Fifthly, The moſt ancient inſcriptions in China are all in Chineſe, even thoſe which *Yu* cauſed to be engraven on a rock near the ſource

* 'One day, when *Yao* was making a tour through his 'empire, an old man cried out, from the middle of the 'crowd—"May Heaven, O great prince, preſerve your "life for many years! May it grant you a numerous "poſterity, and render you maſter of all the treaſures of the "univerſe!"—"You are deceived in your wiſhes," re- 'plied *Yao*: "many cares attend great riches; a numerous "progeny occaſions much uneaſineſs; and long life often "becomes diſguſting of itſelf."—"To have great riches," 'returned the old man, "and to pour them into the boſom "of the unfortunate, is the true ſource of pleaſure. If "Heaven hath bleſſed with a virtuous and innocent poſte- "rity, the more numerous they are, the more agreeable it "is to be a father. If virtue reigns in the world, one can- "not live too long with thoſe who obey its dictates: if it "be neglected, we retire, and enjoy it in a ſolitude, and "riſe afterwards on a radiant cloud, even to the throne of "the *Chang-ti*."

† One of the ſongs is as follows: 'When the ſun be- 'gins his courſe, I ſet myſelf to labour; and when he 'deſcends below the horizon, I ſink into the arms of ſleep; 'I quench my thirſt with water from my own well; I feed 'on the fruits of my own fields.—What, therefore, can I 'gain or loſe by the power of the emperor?'

of

of the Yellow River, when, by the command of *Yao*, he undertook to direct its courſe.

Sixthly, Separated from all other nations of the world by their political conſtitution, as well as by the natural barriers of their empire, the Chineſe have borrowed nothing from foreign literature. Their *King*, the depoſitories of their hiſtory, laws, and of the doctrine of the early ages, were the only books which employed the attention of the learned; for honours and fortune were inſeparably annexed to the knowledge of theſe literary monuments. Conſidered as models of taſte, they thence derived rules for the art of writing; they copied them, learned them by heart, and endeavoured to imitate their ſtyle: even at preſent, every man of letters, who piques himſelf upon fine writing, dares not employ a ſingle word in his compoſitions which is not to be found in the *King*, and which has not been conſecrated and eſtabliſhed in other ancient claſſical books. The emperors themſelves, in all their edicts, imitate their ſtyle and diction with the moſt ſcrupulous minuteneſs. This reſpect for antiquity muſt undoubtedly have been very unfavourable to any innovation in the language.

With regard to the language ſpoken at preſent

ſent by the vulgar, it can hardly be ſuppoſed not to have experienced ſeveral changes. The moſt conſiderable of theſe have, however, affected only the pronunciation, which, if we may judge by the rhyming of the oldeſt verſes, appears, indeed, to be ſomewhat varied, but only in a few words. This difference muſt be very ſmall, and ſcarcely perceptible, ſince the Chineſe players act theatrical pieces, at preſent, written a thouſand years ago; and they are ſtill underſtood throughout all China.

The Chineſe language, as extraordinary as the people who ſpeak it, has no relation whatever with any known language; and its genius is ſuch, that no laws of analogy can comprehend it. It has no alphabet. All the words which compoſe it, conſiſt of one ſyllable only, and are very few in number. Theſe words always remain the ſame; that is to ſay, monoſyllables, even when two are united to ſignify one ſingle thing: whether they are written or pronounced, they remain always ſeparate and diſtinct, and are never blended into one, as the French words *bon* and *jour* are blended, to form the word *bonjour*.

Theſe monoſyllables never produce but one ſound. When they are written by the European

ropean alphabet, they begin by the letters *ch tch, f, g* or *j, i, h, l, m, n, ng, p, ſ, tſ, v, ou*: the final letters are *a, e, i, o, oi, ou, u, l, n, gn.* The middle of Chineſe words conſiſts of vowels and conſonants, which produce only one ſound, and are always pronounced as monoſyllables.

The Chineſe language contains only about three hundred and thirty primary and radical words: ſome Chineſe dictionaries make them amount to four hundred and eighty-four. On the firſt view, it would appear, that this ſmall number of expreſſions muſt conſtitute a language very poor, and abounding in monotony. But we ſhall entertain a quite different idea of the Chineſe language, when we are informed, that the ſenſe of theſe primitive words may be multiplied almoſt without end, by the abundance and variety of accents, inflections and aſpirations uſed, and by other changes of the voice which pronounces them.

The Chineſe diſtinguiſh two principal accents; the *ping*, that is to ſay *even*, without elevating or depreſſing the voice. The accent *ping* is divided alſo into *tſing*, *clear*, and *tcho*, *obſcure*, or rather into *open* and *mute*. The accent *tſe* is ſubdivided alſo into *tchang*, *ſharp*, *kiu*, *grave*, and *jou*, *re-entering*. The tone is *chang*, when

when one raiſes the voice at the end of a word, as when the negative *no* is pronounced with great emphaſis and force; it is *kiu* when one depreſſes the voice, like a timid child, who anſwers with reluctance, and pronounces very feebly the *s* of the word *yes*. When the accent is *jou*, the voice is drawn back, as it were into the throat, like a man who, by ſome ſudden emotion of fear, or through reſpect, ſtops ſhort, and heſitates at the laſt letter of a word. The aſpiration, which has place on certain words which begin by the letters *c*, *k*, *p*, *t*, ſtill adds to theſe varieties.

Theſe differences in the pronunciation, are ſufficient to make a total change in the ſignification of the words. We ſhall here give ſome examples.—The word *tchu*, pronounced by lengthening the *u*, and with a clear tone of voice, ſignifies *maſter*, *lord*; if it is pronounced in an uniform tone, lengthening the *u*, it ſignifies *hog*; when pronounced lightly, and with rapidity, it means *kitchen*; and when articulated with a ſtrong voice, depreſſed towards the end, it expreſſes a *pillar*.

The word *tſin* conveys various ſignifications, according to the manner in which it is accented

or

or pronounced. *Tſiñ* ſignifies a *joiſt*; *tsiñ*, *parents*; *tsiñ*, a kind of *rice*; *tſiñ*, *totally*; *tsiñ*, *to exhauſt*; *tsin*, the name of a *river*, &c.

The word *po*, according to the different inflections of the voice, has eleven different ſignifications: it expreſſes, in turn, a *glaſs*, *to boil*, *to winnow rice*, *to prepare*, *liberal*, *an old woman*, *to break* or *cleave*, *ever ſo little*, *to water*, *inclined*, *captive*. We muſt not believe, what ſome travellers have told us, that the Chineſe chant in ſpeaking. All their inflections of the voice are ſo fine and delicate, that they eſcape the greater part of foreigners. Theſe accents, ſo fugitive, are, however, very ſenſible to the ear of a Chineſe, who catches them with the ſame eaſe as a Frenchman underſtands the different pronunciations of the words *l'eau*, *l'os*, *lots*, which ſtrike the ears of an Engliſhman, or a German, with the ſame ſound.

The uniting and combining of the Chineſe words, is another cauſe of their abundant multiplication. By the conjunction and combination of theſe primary monoſyllables, a Chineſe can expreſs every thing he has occaſion for; by theſe he modifies, extends and limits the ſenſe of the radical words, and gives to his thought

thought all the juſtneſs and preciſion it is capable of receiving.

Mou, for example, ſignifies a *tree*, *wood*; but, when united to other words, it acquires a new ſenſe and meaning. *Mou-leao* ſignifies *wood prepared for building*; *mou-lan*, *wooden bars*; *mou-hia*, a *box*; *mou-ſiang*, a *preſs*; *mou-tſiang*, a *carpenter*; *mou-eul*, a *muſhroom*; *mou-nu*, a kind of ſmall *orange*; *mou-ſing*, the planet *Jupiter*; *mou-mien*, *cotton*, &c.

Ngai, or rather *gai*, ſignifies *love*; *jé-gai*, *ardent love*, *tſe-gai*; *the love of a father towards a ſon*; *king-gai*, *love mixed with reſpect*; *ki-gai*, *blind and exceſſive love*, &c. One of the miſſionaries has reckoned up more than a hundred different modifications of this ſingle word *gai*.

It may be eaſily perceived, what abundance and aſtoniſhing variety muſt reſult from this art of multiplying words. The Chineſe language, therefore, has names for every thing that exiſts; terms proper for explaining every want, every ſentiment, and every art; and words that expreſs every circumſtance, and point out the ſmalleſt differences by which any propoſed object may be modified. Inſtead of theſe five words, *calf*, *bull*, *ox*, *heifer*, *cow*, the Chineſe language affords a multitude of others, which

which expreſs the different years of their ages, their deſtination, and the different varieties in the colour, figure and fecundity of theſe animals. Every time that a cow produces a calf, ſhe acquires a new name, and ſtill another when ſhe becomes barren. An ox, fed for a ſacrifice, has a particular name, which is changed when he is conducted to the altar. The time, the place, and the nature of the ſacrifice, always give occaſion to new ones. This is alſo the caſe with the emperor's palace: a whole dictionary might be formed of all the words that are employed to point out the different parts of which it conſiſts—words, which are, in a manner, conſecrated for that purpoſe only, and for which others are ſubſtituted, when it is neceſſary to mention the palace of a prince or of any of the mandarins.

All the Chineſe words are indeclinable, and the greater part of them may, in turn, become verbs, adverbs, ſubſtantives and adjectives: their reſpective arrangement in the phraſe decides the quality which they aſſume. An adjective always precedes a ſubſtantive. The Chineſe are acquainted with three pronouns only, which are perſonal; *ngo*, *I*; *ni*, *thou*; *ta*, *he*; and theſe become plurals, by adding the

particle *men*. This particle indicates alſo the plural of all nouns; as, for example, *ma*, a *horſe*; *ma men*, *horſes*; *ta*, *he*; *ta men*, *they*.

The Chineſe verbs have no other tenſes but the preſent, the paſt, and the future. When they are preceded only by perſonal pronouns, they are in the preſent; the addition of the particle *leao*, indicates the paſt; the particles *tſiang*, or *hoei*, point out the future.

We muſt here confine ourſelves to this general ſketch of the Chineſe language: to enter into a particular detail of the mechaniſm and grammatical conſtruction of it, would require a ſeparate work.—And we ſhall not enlarge upon the hiſtory, origin and compoſition of the Chineſe characters, concerning which ſo much has been written already. It will be ſufficient to remark, that their number is extended to eighty thouſand, and that the greater part of the literati ſpend their whole lives in ſtudying them. We muſt not, however, imagine, that it is indiſpenſably neceſſary to be acquainted with them all: eight or ten thouſand are ſufficient to enable one to expreſs oneſelf with eaſe, and to read a great many books. The greater part of the literati are maſters of only fifteen or twenty thouſand of theſe characters; and very

few of their doctors ever attain to a knowledge of forty thouſand.

It may be proper here to remark, that, in the Chineſe, there are four diſtinct languages.

Firſt, the *Kou-ouen*, or language of the *King*, and other claſſical books of antiquity.—It is not ſpoken at preſent; but the ſpeeches contained in the *Chou-king*, and the ſongs of the *Chi-king*, prove that it was ſpoken in the early ages. This language, or rather this diction, is ſo laconic, that it is almoſt impoſſible for thoſe who have little practice in reading the Chineſe authors, to underſtand it, the ideas are ſo accumulated, ſo crowded and *wrapt up in the words*, as one of the miſſionaries expreſſes it. Nothing can exceed this manner of writing: it unites the greateſt energy, and depth of thought, with boldneſs of metaphor, ſplendour of imagery, and harmony of ſtyle: but the *Kou-ouen* is exceedingly difficult to be underſtood, and requires very laborious meditation; however, the moſt eminent of the literati underſtand it, and read it with as much pleaſure as a man of letters in Europe reads Horace and Juvenal.

Secondly, the *Ouen-tchang*.—This is the language uſed in compoſitions where a noble

and elevated ſtyle is requiſite. It is never ſpoken; but certain ſentences, and complimentary expreſſions, are ſometimes borrowed from it. The *Ouen-tchang* has not (though it approaches near it) the ſame laconic brevity, and majeſtic ſublimity, as the *Kou-ouen*; it is, however, conciſe, natural and eaſy, and abounds with a variety of grand and beautiful expreſſions. It is equally proper for every kind of ſtyle, and for every ſubject, which it greatly embelliſhes: but it is not much adapted to the ambiguities of metaphyſics, and the formal and rugged diction uſed in treating of the abſtract ſciences.

Thirdly, the *Kouan-hoa*, which is the language of the court, of people in office, and of the literati.—It is underſtood throughout the whole empire: courtiers and ladies pronounce it with much gracefulneſs, eſpecially at *Peking*, and in the province of *Kiang-nan*, where the court formerly reſided. The *Kouan-hoa* admits of ſynonimous expreſſions, to moderate the brevity of monoſyllables; of pronouns and relatives, for the connecting of phraſes, and perſpicuity of ſtyle; of prepoſitions, adverbs and particles, to ſupply the want of caſes, moods, tenſes and numbers, which have place in other languages.

Fourthly,

Fourthly, *Hiang-tan.*—This is a kind of corrupted language, or provincial dialect, ſpoken by the lower claſſes in China. Every province, every city, and almoſt every village, has its own. Beſides the ſenſe of the words, which varies in a great number of places, they are ſo altered by diverſity of pronunciation, as to be almoſt unintelligible.

The Chineſe literati diſtinguiſh five principal kinds of writing. The firſt is named *Kou-ouen.* This is the moſt ancient of all; and there ſcarcely remains the leaſt veſtige of it at preſent. The ſecond, *Tchoang-tſée,* ſubſiſted till the end of the dynaſty of the *Tcheou:* it is that which was uſed in the time of *Confucius.* The third, *Li-tſée,* began with the dynaſty of *Tſin.* The fourth, *Hing-chou,* is employed in printing, as the Roman and *Italic* letters in Europe. The fifth, *Tao-tſée,* was invented under the *Han.* It is a kind of writing, or rather painting, with a pencil. It requires a light and experienced hand; but it greatly diſfigures the characters. It is ſeldom uſed but in the preſcriptions of phyſicians, in the prefaces of books, and inſcriptions of fancy, &c.

The Chineſe annex great merit to the talent of tracing out characters with taſte and correct-

neſs: they often prefer them even to the moſt elegant painting; and there are ſome of them who will purchaſe, at an exorbitant rate, a page of old writing, when the characters appear to be well formed. They pay particular honour to them, even in the commoneſt books; and if, by chance, any of the leaves fall off, they collect them with the moſt reſpectful attention. To apply them to the meaneſt of purpoſes, or to tread them under foot in walking, would be a groſs and unpardonable violation of decency and politeneſs. It even often happens, that workmen, ſuch as maſons and joiners, dare not allow themſelves the liberty of tearing a printed leaf of paper, which may happen to be fixed to a wall, or piece of wood.

The ancient Chineſe were as little acquainted with punctuation as the ancient Greeks and Romans. The modern Chineſe, from a reſpect for antiquity, never venture to employ them in works of an elevated ſtyle, nor in any compoſition which is to be preſented to the emperor. However obſcure the *King* may be, they are printed without points, unleſs they are accompanied with commentaries, and intended for the uſe of ſtudents.

CHAP.

CHAP. II.

CHINESE POETRY.

EMPLOYED only in uſeful ſtudies, and ſuch as may conduct to fortune, the Chineſe, in general, ſet very little value on poetry. Seldom does the art of making verſes engage the attention, or obtain the rewards of government. This ſtudy is generally purſued from taſte, or to fill up a vacant hour; but it is never followed as a profeſſion. The Chineſe ſay of a man of letters, that he has the talent of making good verſes, almoſt in the ſame manner as if one ſhould praiſe, in Europe, a captain of dragoons, for being an excellent performer on the violin. A taſte for poetry is, however, pretty general in China; and there are few Chineſe writers who have not devoted ſome part of their leiſure hours to the muſes. The example of the celebrated *Tſeng-nan-fong*, who never wrote verſes, is even cited as ſomething very extraordinary: he is compared, for this reaſon, to the flower *hai-tang*, which would be the moſt beautiful and perfect of flowers, were it not deſtitute of ſmell.

When rules are drawn from nature, they are every where almoſt the ſame. The Chineſe art of poetry differs, therefore, very little from that of Horace and Boileau. We may judge of this by the precepts laid down in the fragment of a Chineſe book, entitled *Ming-tchong*.

'To make a good poem, the ſubject muſt be 'intereſting, and treated in an attracting man-'ner; genius muſt ſhine throughout the whole, 'and be ſupported by a graceful, brilliant and 'ſublime diction. The poet ought to traverſe, 'with a rapid flight, the exalted regions of 'philoſophy, but without deviating from the 'narrow paths of truth, though it is not ne-'ceſſary that he ſhould entirely confine him-'ſelf to that dull round. Good taſte will only 'pardon ſuch digreſſions as bring him towards 'his end, and which exhibit it to him in a more 'ſtriking point of view. Diſappointment muſt 'attend him, if he ſpeaks without ſpeaking to 'the purpoſe, or without deſcribing things 'with that fire, with that force, and with that 'energy, which preſent them to the mind as 'a painting does to the eyes. Elevation of 'thought, continued imagery, ſoftneſs and har-'mony, form true poetry. One muſt begin 'with grandeur, paint every thing expreſſed,

'ſoften

'ſoften the ſhades of thoſe which are of leaſt 'importance, collect all into one point of view, 'and carry the reader thither with a rapid 'flight. Poetry ſpeaks the language of the 'paſſions, of ſentiment, and of reaſon: but, 'when it lends its voice to men, it ought to 'aſſume the tone proper for the age, rank, ſex, 'and prejudices of each.'

The Chineſe verſification has its rules; and it is attended with no leſs difficulties than the French. The choice of poetical expreſſions is, above all, very embarraſſing. Chineſe verſes admit only of the moſt energetic, picturesque, and harmonious words; and they muſt be always uſed in the ſame ſenſe in which they have been employed by the ancients. In one of the editions of the poetical works of the emperor *Kang-hi*, who died in 1722, the editors have carried their attention ſo far, as to juſtify, by examples drawn from the greateſt poets, all the expreſſions which that prince made uſe of. Such a labour, undoubtedly, indicates and ſuppoſes a chaſte and delicate taſte in a nation. Each verſe can contain only a certain number of words, all of which muſt be ranged according to the rules of quantity, and terminate in a rhyme. The number of verſes which compoſe a ſtrophe

a ſtrophe is not determined; but they muſt be uniform, and preſent the ſame diſtribution of rhymes. The ſmall number of poetical expreſſions which are contained in the Chineſe language, has rendered it neceſſary to extend the poetical licenſe to a great length in this reſpect. The Chineſe poets are allowed to employ a blank verſe in every four.

As the Chineſe poets have not the ſame reſources as Europeans, in the attracting fictions of mythology, they ſupply the deficiency occaſioned by the want of thoſe beauties which our poetry derives from this aid, by ſeveral different methods.—Firſt, by bold and ingenious metaphors, ſuited to the ſpirit of their language. The eagle, for example, is ſtyled, in their verſes, *the hoſt of the clouds*; the jack-daw, *the bird of ſpeech*; a mat upon which one repoſes, *the kingdom of ſleep*; the lamb, *the ſucker on its knees*; the head, *the ſanctuary of reaſon*; the ſtomach, *the laboratory of aliments*; the eyes, *the ſtars of the forehead*; the ears, *the princes of hearing*; the noſe, *the mountain of ſources*, &c. Secondly, They uſe the names of ſeveral animals in an allegorical ſenſe: thus, the dragon, tyger, kite and ſwallow, ſupply the place of Jupiter, Mars, Mercury and Flora. Thirdly,

They

They often borrow beautiful expreſſions from their *King*, which they have the art of introducing aptly, and with great propriety. To ſignify *a huſband* and *wife*, they make uſe of the word *Tong-ſin (thoſe who have only one heart)*, an expreſſion of the *Chi-king*. They call widows and orphans *Tien-kiong*, *the poor of Heaven*. Fourthly, They are able alſo to procure great aſſiſtance from the manners and cuſtoms of high antiquity, of which they preſerve ſentences; and they ſometimes imitate the manner of ſpeaking practiſed in thoſe remote ages. Their hiſtory, the actions and repartees of their emperors, the maxims of their ancient literati, furniſh them alſo with a great number of beautiful and agreeable alluſions, which have often great force and ſtrength. For example—A painter, of the dynaſty of the *Tang*, when he was about to paint an angry tyger, never took up his pencil, until he had firſt given a ſpur to his imagination, by copious draughts of ſtrong liquor: hence *Hoa-hou* (to *paint the tyger*) ſignifies, at preſent, to *drink hard*. A philoſopher, to avoid the iron hand of perſecution, having retired to a deſert, found nothing but a peach-tree and a cryſtal ſpring: hence comes the expreſſion *Tao-yuen (a peach-tree, and a ſpring)*,

to

to ſignify *the ſolitude of the ſage.* An emperor, obſerving a hedge of large bamboos, the roots of which were ſurrounded by vigorous ſhoots, exclaimed, *Behold the ſymbol of a father happy in his children!* In alluſion to this expreſſion, the poets have ſince ſaid *Tchou-ſien (ſhoot of the bamboo)*, to ſignify *a ſon worthy of ſucceeding his father.* A widow, whoſe memory has been preſerved by hiſtory, cut off her noſe, in order that ſhe might not be forced to enter a ſecond time into the married ſtate; and, at preſent, to ſay of a woman, that *ſhe will not cut off her noſe*, conveys an inuendo replete with the bitterſt ſatire. Theſe examples prove, that genius, imagination, and enthuſiaſm, are not ſufficient to form a Chineſe poet. To theſe gifts of Nature, he muſt add alſo the riches of erudition, which can be acquired only by ſtudy and application.

The *Chi-king* is the moſt valuable treaſure of the ancient Chineſe poetry, and holds the third rank among the canonical books. This collection contains three hundred poetical pieces, extracted from a much more voluminous work, which was preſerved in the imperial library of the *Tcheou.* The Chineſe are indebted for this work to *Confucius*, who reviſed and arranged it

it in the year 484 before the Chriſtian æra. The *Chi-king* is divided into three parts; the firſt, entitled *Koue-ſong*, *The Manners of Kingdoms*, contains poems and ſongs, which were current among the people, and which the emperors, when they made a tour through the empire, ordered to be collected, that they might thence be enabled to judge of the ſtate of public manners. The ſecond, called *Ya*, *excellence*, is divided into *Ta-ya* and *Siao-ya*, *great and little excellence*; theſe two ſections contain odes, ſongs, hymns, elegies, ſatires, epithalamia, &c. The third part, named *Song*, *praiſes*, contains hymns and verſes, which were ſung at ſacrifices, and in ceremonies practiſed in honour of anceſtors. All the literati agree that ſeveral of theſe poetical pieces bear evident marks of being written in the time of *Ouen-ouang*, and of *Vou-ouang*, his ſon, that is to ſay, that they are as old as the end of the twelfth century before our æra; the reſt appeared under the different reigns of the following emperors, till *Confucius*. The praiſes of the Chineſe can never be exhauſted when they ſpeak of the ſublimity, ſoftneſs, ſimplicity, and ancient taſte of theſe pieces; they confeſs that all the ſucceeding ages have not been able to produce any

any thing which can be put in competition with them: *The ſix virtues*, ſay they, are like the ſoul of the Chi-king.; *no age has been able to wither the brilliant flowers with which they are there crowned, and no age will produce any ſo beautiful.*

To give a clearer idea of the Chineſe poetry, we ſhall here tranſcribe ſome pieces of the *Chi-king*, tranſlated by a miſſionary reſident at Peking, who died ſeveral years ago.

A CHINESE ODE.

WITH what delight does the eye wander over the ſurrounding landſcape! A river gently glides along, through the plain which it embelliſhes with the long canal formed by its waters. On the ſouth mountains majeſtically riſe, in the form of an amphitheatre, while on the oppoſite bank, reeds and pines, covered with a never-fading verdure, invite the freſh breath of the cooling zephyrs. Delightful abodes! thoſe who inhabit you live like brothers. Never is the voice of diſcord heard among you. What glory ſhall be yours! The prince, whoſe inheritance you are, hath choſen you for his reſidence. Already is the plan of his palace formed, proud walls ariſe, and grand

piazzas

piazzas are building on the eaſt and weſt. Haſten to come, O great prince! haſten to come; ſports and pleaſures await thy arrival. The ſolid foundations, which are now laying with redoubled ſtrokes of the hammer, diſplay thy wiſdom. Neither rains nor ſtorms ſhall ever prevail againſt them. Never ſhall the inſect, which creeps or walks, penetrate thy habitation. The guard who watches, is ſometimes ſurpriſed; the moſt rapid dart may err; the frightened pigeon forgets the uſe of its wings; and the pheaſant, with difficulty, flies before the eagle; but before thee, every obſtacle diſappears and vaniſhes. With what majeſtic grandeur do theſe colonnades rear their fronts! How immenſe are thoſe halls! Lofty columns ſupport the ceiling, the brightneſs of day illuminates them, and penetrates them on all ſides. It is here that my prince repoſes; it is here that he ſleeps, upon long mats, woven with great art. I have dreamed, ſaid he, when he awoke; of what I have ſeen, explain the myſterious meaning. Thy dream, O prince, announces nothing but happineſs. You beheld bears and dragons; bears indicate the birth of an heir, and dragons that of a princeſs. My prediction is accompliſhed. The much-

much-wiſhed for heir is born. Laid in his cradle, he ſports with a ſceptre. All the magnificence that ſurrounds him cannot ſoften his conſtraint. He ſends forth cries, but they are the cries of a hero. Be comforted, O illuſtrious child! the purple in which thou art clothed tells thee, that thou art born for the throne, and for our happineſs. I behold, alſo, a princeſs wrapped up in humble ſwaddling-clothes. A brick, the ſymbol of her ſex, lies by her ſide. May ſhe be exempt from vice, if ſhe be deſtitute of virtue! Her deſtiny calls her to the tormenting cares of a family, but they may conduct her to glory. May her auguſt parents ſee her attain to it. May ſhe enjoy all thoſe rewards which her merits deſerve.

The tender and affecting ſenſibility which reigns throughout the following piece, eaſily diſcovers it to be of the plaintive and elegiac kind.

THE COMPLAINT OF A LAWFUL SPOUSE REPUDIATED.

LIKE two clouds united in the upper regions of the air, which the moſt furious ſtorms cannot ſeparate, we were bound to each other by

by the eternal ties of Hymen; our hearts, ever after, ought to have formed only one. The ſmalleſt diviſion, occaſioned by paſſion or diſguſt, would have been a crime; yet, like him who tears up the graſs and leaves the roots, thou haſt baniſhed me from thy home, as if, unfaithful to my glory and to my virtue, I were no longer worthy of being thy ſpouſe, and could ceaſe to be ſo! Behold, O Heaven, and judge! my heart fondly turns to the abode I have left. Ungrateful man! he accompanied me only a few ſteps; he turned from me at his gate; he found pleaſure in quitting me. He adores, then, the new object of his adulterous paſſion; they are already like a brother and ſiſter, who have ſeen one another from infancy. Begone! thy infidelity will corrupt thy new wedlock, and embitter all its ſweets. O, heavens! he celebrates his new nuptials with joy! I am become vile in his ſight; he deſires my preſence no longer; and I—I deſire his repentance no more. What pains did I not endure while toſſed with him on the rapid ſtream of life! To what labours did I not devote myſelf for the intereſts of his houſe! I ſacrificed myſelf to render him happy. It was I who attracted all thoſe friends whoſe

hearts were warmed with affection towards him; yet he cannot love me! He even hates, deſpiſes, and forgets me. My fortune, only, engaged his love, and my charms faded when I had rendered him happy. What endearments and felicity did I not prepare for our old age! But another will ſolace thee for their loſs, while I am languiſhing midſt ignominy and grief. Alas! how dreadful were thy looks! they breathed nothing but hatred and fury. My misfortunes are paſt remedy. He is even offended at my affection, and bluſhes at my kindneſs.

The following Ode on FRATERNAL LOVE, is one of the moſt eſteemed poetical pieces in China:

NO tree can be compared to the *Tchang-ti*, which the ſpring crowns with a thouſand flowers; no man can be compared to a brother. A brother laments a brother with unfeigned tears. Were his body ſuſpended over an abyſs, from the point of a rock; were it ſunk in the peſtilential waves of the deepeſt gulph, he would procure it a tomb. The ſolitary turtle ſighs midſt the ſilence of the grove, but I, in my affliction, have a brother who ſhares my burden.

burden. The tendereſt friend ſeeks only to allay my grief; my brother feels it, he conſiders it as his own. Paſſion may ſteal into our habitation, and with her envenomed breath diſturb our repoſe; but when danger approaches, my brother protects me with his body, he becomes my ſhield. What joy does it give him to ſee me delivered! What pleaſure to behold me happy! Men ſhare their felicity with relations; the ſociety of a brother augments it. The moſt agreeable entertainments are thoſe where I behold mine; the moſt delicious banquet is that, where he is ſeated by my ſide. My ſoul expands in his preſence; I pour it without reſerve into his boſom. Fraternal affection has all the tenderneſs of love. An amiable ſpouſe may intoxicate with the endearments of wedlock; a virtuous progeny may add to our joys, but if we wiſh to ſecure felicity, let it be cemented by fraternal affection. The *Kin* and the *Che*, in a concert, give ſupport, and add to the harmony of the voices. O, fraternal affection, happy are the families where thou reigneſt! Thy charms invite thither every virtue, and baniſh every vice.

The Chineſe poets are no ſtrangers to the charms of Philoſophy; they can even diffuſe its beauties throughout their ſmalleſt pieces. The following exhibits a picture of the contentment and calm indifference of *a Chineſe Sage in his retirement.*

My palace is a ſmall chamber, three times my length. Magnificence never yet found entrance there, but neatneſs is my conſtant companion. A mat is my bed, a piece of cotton cloth, doubled, is my covering. Theſe afford me a ſeat in the day, and on theſe do I repoſe during night. On the one ſide, ſtands my lamp; on the other, a vaſe filled with ſweet odour. No noiſe aſſails my ears but the ſinging of birds, the whiſtling of the winds, and the murmuring of a fountain. My window can ſhut, and my door can be opened, but only for the wiſe; the wicked never dare approach it. I neither ſhave my head, like a Bonze, nor do I faſt, like a *Tao-ſſe'e.* Truth hath fixed her abode in my heart, and innocence guides my actions. Without maſter, and without diſciples, I indulge in no empty dreams, nor do I paſs my life in writing words, much leſs in whetting the pointed ſhafts of ſatire, or painting praiſes. Ambitious views never enter my mind, nor do vaſt projects

employ

employ my thoughts; glory moves me as little as riches, and pleaſure in vain to me diſplays her charms. Solitude and repoſe are my only deſire. Tranquillity beams upon me from all ſides; confuſion and tumult fly far from me. When I contemplate the heavens, my courage revives; when I ſurvey the earth, I am comforted. I live in the world, as if abſent from it. Day brings on day, and year follows year; the laſt will conduct me into port, and I ſhall have lived for myſelf.

The emperor *Kien-long*, who has been fifty years on the throne of China, is one of the moſt accompliſhed ſcholars, and beſt poets, in the empire. In his poem, in praiſe of *Moukden*, of which a tranſlation was publiſhed in 1770, there are found evident marks of a true poetical genius. The large Chineſe collection, concerning agriculture, contains alſo ſeveral pieces written by this monarch, on various rural ſubjects; on a field newly tilled; on drought; on the labours of ſummer; on a fall of rain, which had ſaved the rice; on a field well ſown; on a beautiful houſe; on a ſhower of hail, &c. To him, alſo, are we indebted for a panegyric on tea. In peruſing his poem

on *Moukden*, we were ſtruck with the following paſſage; our readers, we hope, will not be diſpleaſed with us for tranſcribing it; they doubtleſs ſeldom have an opportunity of reading verſes, compoſed by a poet who rules two hundred millions of people.

The poetical emperor delineates, in this work, all the natural beauties which diſtinguiſh the country of his anceſtors. He deſcribes, in the paſſage we have ſelected, the proſpect which the ſea exhibits in the gulph of *Lea-tong*, and afterwards celebrates the mountains that ſurround the city of *Moukden*.

'The ſea, the immenſe ſea, which gradually 'contracting its ſhores advances into our terri-'tories, to form a gulph, no leſs abundant in 'riches than in beauties, is alone one of the 'moſt delightful views that nature can preſent. 'Sometimes, like a placid lake, its ſmooth ſur-'face aſſumes the appearance of an extended 'azure plain; ſometimes, with a gentle mur-'muring like the hollow ſound of the freſhen-'ing breeze, it alternately advances and retires; 'ſometimes, foaming and ſwelled with impe-'tuous fury, its roaring waves daſh with tre-'mendous force againſt the ſhore, which it in 'vain attempts to ſwallow up. Often, by ſuc-

'ceſſive

'ceſſive undulations, the motion and appear-
'ance of which exceed the art of the pencil,
'it ſeems deſirous of retiring, to procure itſelf
'a bed, different from that which it occupies
'at preſent. If it riſes, it is in order to de-
'ſcend; if it deſcends, it is only to riſe again;
'until, after an infinite variety of changes, it
'returns to the ſtate in which it was before.
'We might almoſt ſay, that it reſumes its
'former tranquillity, only becauſe that bright
'orb which enlightens us by day, and the ſtars
'which ſparkle during night, are about to
'plunge in its waves, and to purify and cool
'themſelves in its boſom. Who can diſcover
'the origin, and aſſign the cauſes of ſo many
'wonders? But without attempting to diſ-
'cover, what it would be impoſſible to de-
'ſcribe, let us leave the briny waves to ſport
'or rage at pleaſure, in that immenſe ſpace
'which they overſpread, and let us turn our
'eyes and our thoughts to other objects, no
'leſs worthy of our attention.——

'Mountains! by you I begin—*Mountain of*
'*iron*, *embroidered mountain*, to direct the paths
'of the traveller, doſt thou preſent thyſelf at
'ſo remote a diſtance? to ſuſpend his fatigue,
'and recreate his ſight, doſt thou exhibit a

'form and colours ſo ſingular? Thou art a cer-
'tain mark to point out the route which he
'ought to purſue, in order to reach, without
'interruption, the calm goal of his repoſe.
'Shall I exhibit you in that point of view, where
'you appear majeſtically beautiful and enchant-
'ing; or in that where you inſpire ſadneſs,
'mingled with terror? No, to name you only,
'is ſufficient to make you known. In vain
'ſhould I attempt to deſcribe thoſe amphi-
'theatres, covered with delightful verdure,
'with which your ſides are eternally crowned;
'thoſe charming views that form, at a diſtance,
'an almoſt inſenſible declivity, over which
'the raviſhed eye can wander with endleſs de-
'light; thoſe cluſtered mounts, which from
'ſpace to ſpace ſeem to give birth to one ano-
'ther; thoſe cryſtal ſtreams, which pouring
'down in an infinity of caſcades, haſten
'through different channels to unite their wa-
'ters in the plain, and thence to form rivers,
'rivulets, and a thouſand rills. In vain ſhould
'I attempt to deſcribe thoſe lofty and thick
'ridges, which at a diſtance hide the light
'of the ſun, during day, and the brightneſs
'of the moon, during night; thoſe proud
'ſummits, which after having pierced the
'clouds,

'clouds, ſtill ſtretch towards the wide expanſe
'of heaven. My attempt would be equally
'vain, did I endeavour to delineate thoſe
'gloomy caverns, thoſe enormous fiſſures,
'thoſe pointed rocks, thoſe hideous precipices,
'which cannot be approached without awe,
'thoſe dangerous clefts, which inſpire terror,
'and thoſe profound gulphs, which the eye
'never beholds without horror. What lan-
'guage, however expreſſive; what pencil,
'however bold, can ſketch out—can even
'pourtray a part of thy awful and ſublime, of
'thy ſoft and enchanting beauties! They are
'beyond all expreſſion. It is only by view-
'ing them that we can form an idea of them.
'If the beauties which diſtinguiſh thee, are
'contraſted by objects which ſeem to de-
'grade thee in our ſight, it is becauſe thou
'art not intirely deſtined for the uſe of man.
'The wild animals, which preſs the earth with
'their feet; the reptile, which creeps; the
'fowls, which cleave the air, ought alſo, in
'thee, to find nouriſhment and ſhelter. Chil-
'dren of Nature—of that univerſal mother
'who watches over all, they claim an equal
'right to her protection. Open then, O
'mountains! open for them your boſoms; let
'your

'your caverns and precipices afford places of 'retreat to the moſt ferocious among them; 'let your hollow and ſteep rocks conceal 'others; be an aſylum for all; multiply your 'productions to nouriſh them; let your lim-'pid ſtreams diſtil to quench their thirſt. We 'are not jealous; we ſhall admire you the 'more.'

The Chineſe are acquainted with moſt of thoſe kinds of poetry which are in uſe among us. They have ſtanzas, odes, elegies, idylls, eclogues, epigrams, ſatires, and even *bouts rimés*. The common people, alſo, have ballads and ſongs peculiar to themſelves. Some of the moſt diſtinguiſhed of the literati have even thought it of importance to turn into verſe for them the moſt celebrated maxims of morality, the duties of the different conditions, and the rules of civility. *If good grain, ſay they, produces only ſtraw, it will benefit the ground by preventing the growth of weeds.*

Seldom is the Chineſe poetry diſgraced by obſcenity. It muſt, at leaſt, be decently concealed, and appear only by the aid of allegory and grammatical niceties, peculiar to the language. For example, there are certain pieces where

where the characters preſent one ſenſe, and their ſound, taken ſeparately, another; in others, ſome ſtrokes of the characters muſt be retrenched, before the ſenſe of the author can be diſcovered; in others, they muſt be read backwards. But whatever addreſs and ſubterfuges a Chineſe *Petronius* may employ, he pays dear for them if his works fall into the hands of government. Some years ago, a prince, uncle to the preſent emperor, took the liberty of writing ſome verſes, rather too free, upon a fan belonging to one of his concubines, which the latter had the imprudence to lend to one of her female friends. The fan was carried to the emperor; he ſaw the verſes, and he ordered that they ſhould be read publickly, before all the princes of the blood, every time they were aſſembled in the palace, and that they ſhould be informed they were the production of his uncle; nor did the emperor, till after a multiplicity of readings, free the prince from the ſhame occaſioned by this humiliating leſſon.

It is in conſequence of that rigid and ſevere attention which watches over every thing in the leaſt tending to corrupt public manners, that all romances, without exception, are expreſsly prohibited by the laws.

The

The ſame emperor, on the throne at preſent, diſcredited three, which were reckoned maſter-pieces in their kind; the firſt, becauſe it greatly tended to leſſen the natural abhorrence which people have of murder, was ſtigmatized by the character *tao*, which ſignifies a *knife*, or *dagger*; the ſecond, which is a romance, filled with devils and ſorcerers, was marked with the character *ſie*, *falſe*, or *lyar*; and the third, with the character *in*, *filthy*, or *obſcene*, becauſe it contains amorous adventures and licentious intrigues. The police, however, leſs ſevere than the laws, permits ſuch novels and romances as have an uſeful tendency, or in which nothing is found prejudicial to morality. Every author who writes againſt government is puniſhed with death, as well as all thoſe who have had any hand in the printing or diſtribution of his works.

CHAP.

CHAP. III.

DRAMATIC PIECES; ELOQUENCE; WORKS OF ERUDITION; IMPERIAL COLLEGE OF THE HAN-LIN.

THE rules for dramatic compoſition received and eſtabliſhed in Europe, are not known to the Chineſe. They neither obſerve our three unities, nor any thing that can give regularity and probability to the plot. Their dramas do not repreſent a ſingle action; they exhibit the whole life of a hero, and this repreſentation may be ſuppoſed to continue forty or fifty years.

They make no diſtinction between tragedy and comedy, conſequently they have no particular rules appropriated to each of theſe kinds, ſo different in character and language. Every dramatic piece is divided into ſeveral parts, which precede a kind of prologue, or introduction, called *ſié-tſé*; the other acts, or parts, are called *tché*; they might be divided into ſcenes, were theſe to be determined by the going off and coming on of the actors. Each of the performers, when he comes forward,

ward, begins always by making himſelf known to the ſpectators; he tells them his name, and the character he is going to ſupport. The ſame actor often performs ſeveral parts in the ſame piece. A comedy ſometimes will be acted by five perſons, though it contains, and ſucceſſively exhibits, ten or twelve perſonages who ſpeak.

The Chineſe tragedies have not what we properly call a Chorus, but they are intermixed with ſeveral pieces of ſinging. In thoſe parts in which it is ſuppoſed that the actor ſhould be agitated by ſome lively paſſion, he ſuſpends his declamation, and begins to ſing; and he is often accompanied by inſtrumental muſic. Theſe ſcraps of poetry are intended to expreſs the violent emotions of the ſoul, ſuch as thoſe occaſioned by anger, joy, love or grief; a character ſings when he is enraged againſt a villain, when he is animated with vengeance, or when he prepares for death.

F. Du Halde has inſerted, in his collection, a Chineſe tragedy, called *The Orphan of Tchao*, tranſlated by F. *Premare*. This play is taken from a Chineſe book, which contains a hundred of the beſt theatrical pieces which were compoſed under the dynaſty of the *Yuen*, in

the fourteenth century. M. Voltaire has borrowed from it the ſubject of his tragedy of the *Orphan of China*. This author ſpeaks of the Chineſe work in the following words: 'The 'Orphan of *Tchao* is a valuable monument, 'which enables us to form a better idea of the 'genius of the Chineſe, than all the relations 'we have of their vaſt empire. It is true, that 'this piece appears altogether barbarous, in 'compariſon of the excellent works of the pre-'ſent age: but, it is alſo a maſter-piece, when 'compared with our pieces of the fourteenth 'century. Undoubtedly, our Troubadours, our 'Bazoche, and many others, are far inferior to 'the Chineſe author. The Orphan of *Tchao* 'can be compared only to the Engliſh and 'Spaniſh tragedies of the ſeventeenth century' 'which do not fail, even yet, to pleaſe beyond 'the Pyrenean mountains, and acroſs the Chan-'nel. The action of the Chineſe piece conti-'nues twenty-five years, as in the monſtrous 'farces of *Shakeſpeare* and of *Lopez de Vega*, 'which have been named tragedies; it is a con-'tinued ſeries of improbable events—We think 'we are reading the Arabian Nights Tales, 'divided into acts and ſcenes; but, notwith-'ſtanding their incredibility, there is ſtill ſome-

'thing

'thing in them which intereſts us; and, in 'ſpite of the innumerable crowd of events, they 'are all exhibited in the moſt diſtinct point of 'view—two things which, at all times, and 'among all nations, have been highly eſteem-'ed; and this merit is wanting in moſt of our 'modern pieces. It is true, that the Chineſe 'piece has no other beauties: unity of time 'and action, ſentiment, character, eloquence, 'reaſon, paſſion, all are wanting; and yet, as I 'have already ſaid, the work is ſuperior to 'every thing produced among us at that 'period.'

The Chineſe literati ſeldom employ their talents in writing for the ſtage; and they reap little glory from productions of this kind, becauſe theatrical entertainments are rather tolerated than authoriſed in China. The ancient ſages of the nation have conſtantly decried them, and conſidered them as deſtructive ſources of corruption. The firſt mention made of theatrical pieces in hiſtory, is where an emperor of the dynaſty of the *Chang* is praiſed for having forbidden this kind of frivolous and dangerous amuſement. Several remonſtrances were preſented to *Siuen-ti*, of the dynaſty of the *Tcheou*, in which he was intreated to baniſh from his court

court theſe ſpectacles, the effects of which could not fail of being fatal to morality and good order. Another emperor was deprived of his honours, for having too great a fondneſs for the theatre, and frequenting the company of comedians. It is in conſequence of this manner of thinking, which is univerſal in China, that halls ſet apart for the acting of plays, are put upon a level with houſes of proſtitution, and intirely confined to the ſuburbs of thoſe cities where they are erected.

The Chineſe Gazette takes the earlieſt opportunity of publiſhing the name of the moſt obſcure ſoldier who has diſplayed courage and intrepidity in combat; it announces to the whole empire an act of filial piety, or an example of female modeſty, even when exhibited by the humbleſt ruſtic: but the authors of theſe papers would be expoſed to the ſevereſt puniſhment, did they dare to inſult the nation, by entertaining them with the character and ſucceſs of a buffoon, with the deſcription of a new dance, or with the graces and figure of a comedian.

With regard to the Chineſe eloquence, it is not ſo much founded on precept, as on imitating thoſe maſter-pieces of antiquity which

have been conſecrated, and eſtabliſhed, as models in the art of oratory. This eloquence does not conſiſt in a certain arrangement of harmonious periods; it reſults from lively expreſſions, noble metaphors, bold compariſons, and, above all, from a happy application of the maxims and ſentences of the ancient ſages. The laws of the empire are no obſtacle to its influencing the government of the ſtate; but this influence is not conveyed through the ſame medium as in the ancient republics, by ſpeaking directly to the people aſſembled: it is by memorials, petitions and remonſtrances, which may be preſented to the emperor and to his miniſters. In theſe writings, which require the moſt guarded circumſpection, the eloquence muſt be employed only in inſtructing, refuting or correcting, and in pointing out the neceſſity of reformation. It muſt produce theſe effects by the help of a few lines, and by once reading. No ſuperfluous ornament, no uſeleſs expreſſion, no weak argument, no ambiguous quotation, or equivocal proofs, are ever admitted into compoſitions of this kind. *Meditate night and day*, ſays Ly-tſe, *to write ten characters of a remonſtrance, and of theſe eraſe ſix. The thunderbolts of the throne fly in every direction,*

a ſingle

a ſingle ſyllable is ſufficient to rouſe them; and they may carry death and deſtruction even to the remoteſt corner of the empire.

The emperor *Kang-hi* cauſed a collection of the beſt pieces which every age had produced in this kind of writing, to be printed and publiſhed, which he enriched with his own remarks. A tranſlation of this work would, perhaps, afford the ſureſt means of being acquainted with the Chineſe eloquence, and of appreciating its merits. The miſſionaries aſſure us, that a great many of theſe remonſtrances are not inferior to the moſt eſteemed pieces of the Grecian and Roman orators.

Academical diſcourſes are attended with as little ſucceſs in China as in ſome countries of Europe. Theſe pieces of eloquence, which are called *chi-ouen*, are generally the productions of thoſe literati who aſpire to degrees, or who wiſh to preſerve what they have already acquired. A diſplay of high-ſounding words, without meaning, unnatural images, thoughts which have more brilliancy than truth, and all the tinſel of a Chineſe wit, are united in theſe compoſitions, which are written, for the moſt part, upon ſome text taken from the *King*. All the ableſt of the literati, who admire the elegant

preciſion and manly ſimplicity of the ancients, lament the falſe taſte which has been introduced by this academical eloquence: they diſtinguiſh the authors of ſuch oratorical trifles by the name of *kiu-keou*, *mou-ché*, *golden mouths*, *and wooden tongues.*

The Chineſe rhetoricians reckon up a prodigious number of different kinds of eloquence; it is even difficult to conceive, that a nation ſhould have been able to fix and determine ſo many various ſhades in the art of perſuading. We ſhall confine ourſelves to a few of the principal: to enumerate the reſt would create diſguſt, inſtead of affording entertainment. Theſe rhetoricians diſtinguiſh the eloquence of things, all the force and ornament of which conſiſt in truth; the eloquence of ſentiment and conviction, which is, as it were, the effuſion of the orator's ſoul; the eloquence of candour and innocence, which baniſhes doubt and ſuſpicion; the eloquence of connection and combination, which is the fruit of long ſtudy and meditation; the eloquence of boldneſs, which ſpares nothing, and conceals nothing; the eloquence of wonder, which, by the powers of the imagination, ſubdues reaſon; the eloquence of ſingularity and aſtoniſhment, which

con-

contradicts received truths, and ſeduces, by the attraction of making diſcoveries; the eloquence of illuſion and artifice, which effects a change, by diverting the attention, and overpowers the heart, by a melting pathos; the eloquence of metaphyſics and ſubtleties, which is always wrapt up in obſcurities, and impoſes on the weak, by confounding them with things paſt comprehenſion; the eloquence of the old language, which affects to imitate the tone of the ancients, and derives force from their authority; the eloquence of grandeur and majeſty, which, by the ſtrength of genius, riſes even to the ſublimity of the *King*; the eloquence of images, which pleaſes like the flowers; the eloquence of abundance and rapidity, which expoſes its reaſons, accumulates proofs, and multiplies authorities; the eloquence of ſoftneſs and inſinuation, which is to the mind what the light of the moon is to the eyes; the eloquence of depth, which produces reflection, by the extent, importance, and majeſty of the truths to the diſcovery or which it appears only to conduct; the eloquence of myſtery, which exhibits things only by halves, which engages and pleaſes, by awakening the curioſity; ſuperficial eloquence, which ſhines without en-

lightening, &c. The Chineſe rhetoricians diſtinguiſh alſo as many kinds of ſtyle as of eloquence.

The Chineſe appear not to be fond of that lively and animated declamation, thoſe expreſſive geſtures, and that powerful modulation of the voice which ſo often contribute to the ſucceſs of our public diſcourſes in Europe. They think almoſt like the ſavage *Illinois*, who were firmly perſuaded that their miſſionary had fallen into a paſſion, becauſe he concluded his ſermon with a few pathetic ſentences, delivered after the European manner. The Chineſe cannot adapt themſelves to our action and geſtures, which they take for affected grimaces, or tranſports of fury. Grave and compoſed hearers, they are better pleaſed with a diſcourſe addreſſed to their underſtanding than to their paſſions. An orator who is deſirous of making any impreſſion upon a Chineſe audience, muſt conceal his art, and endeavour to affect them by little and little: in ſhort, the ſureſt means of ſucceeding, are, to appear to be really affected himſelf. *It is not by its cries*, ſays one of their authors, *it is by its flight, that the wild duck makes the reſt depart, and guides them through the air.*

Though China abounds with works of erudition,

dition, they are ſeldom the production of private individuals: theſe have neither the leiſure nor conveniencies requiſite for literary purſuits. The firſt years of the young literati are ſpent in ſtudying the language, characters and doctrine of the *King*. The examinations to which they muſt ſubmit every three years, keep them continually employed. When admitted to the firſt literary degree, it is ſtill neceſſary to continue their ſtudies, in order to merit the ſecond, and afterwards that of doctor, which is never granted but by competition. They then obtain employment in the tribunals, or become governors of cities in their own provinces. In this new ſituation, their occupations are ſo various and conſtant, that it is impoſſible for them to follow the natural bent of their genius, by a courſe of uninterrupted ſtudy. The ſword of the ſovereign is continually ſuſpended over their heads; and they have need of all their application, to avoid even ſlight omiſſions, which are ſufficient to occaſion their ruin.

The difficulty of procuring acceſs to libraries is alſo an inconvenience which the man of genius, unconnected with any literary ſocieties, muſt experience. The condition of individuals

in China is ſo liable to change, that it is impoſſible for any of them to have a vaſt collection of books, ſuch as thoſe found in the houſes of the great, and of men of letters in Europe. If the ſon of a miniſter of ſtate, or general, is deſtitute of merit, he is ſuffered to ſink into miſery, and to languiſh out the remainder of his days in obſcurity, among the claſs of ordinary citizens.—In ſuch a ſituation, how can he preſerve the library of his father? Beſides, the mandarins and public officers, who, on account of the inſtability of their employments, are often removed from one province to another, have ſeldom a taſte for libraries: they confine themſelves to ſuch books only as are neceſſary in their department. The great bonzeries are the only reſources of the literati. It is there that government, in order to guard againſt loſſes, which might be occaſioned by conflagrations, wars and revolutions, has ordered the moſt curious and rare manuſcripts to be collected; and there alſo are depoſited annually, copies of every large collection and new edition of any work publiſhed at the expence of the ſtate. It is true, theſe immenſe libraries are open to all the literati; but the greater part of the bonzeries which contain them

them are ſituated on mountains, at a diſtance from large cities. Could a man of letters, engaged with the cares of a family, and the duties of his employment, ſeclude himſelf from ſociety, among theſe rocks, and give himſelf up to literary reſearches?

All the great works, therefore, which have appeared in China, have proceeded from the college of the *Han-lin*. This body is compoſed of the moſt celebrated literati, and of the greateſt geniuſes of the empire. They are examined and choſen by the emperor himſelf, who keeps them always near his perſon. Some of theſe great literati are employed as private ſecretaries to the emperor, others ſuperintend the education of the youth taught in the public ſchools, which are at the four gates of the palace; the greater part of them are lodged in a large and commodious building, where, removed from noiſe, and every object of diſſipation, they labour in concert, and without remiſſion, on ſuch works as the emperor orders. Freed from every care, and ſurrounded with all the literary treaſures of the empire, they find in this retreat every convenience, and every aſſiſtance that can facilitate their labour. Employment is aſſigned to each of them, ſuited

ſuited to his taſte and talents. They are never ſubjected to the fettering reſtraint of time, nor are they ever hurried to finiſh any work which they have undertaken. Intereſt and ſelf-love unites them cloſely together, becauſe the glory attending their ſucceſs is never divided, it is equally diffuſed to all. A reciprocal communication of knowledge, in the fulleſt and moſt unreſerved manner, is therefore a neceſſary conſequence, becauſe every imputation affects the whole body. Hence it happens, that all the works which come from the pencil of the *Han-lin*, bear a character of perfection rarely to be found in thoſe of a private man of letters. To them are the Chineſe indebted for all their great hiſtorical collections, dictionaries, commentaries, new editions of ancient authors, &c. The emperor generally enriches theſe large works with a preface, by his own hand. They are all printed at the expence of government, and the whole edition belongs to the emperor, who diſtributes the copies as preſents to the princes of the blood, to his miniſters, to the great, to the chiefs of the different tribunals, to governors of provinces, and to the moſt celebrated literati of the empire. The paper, type, ink, binding, and ornaments all announce

announce the magnificence of the ſovereign, who publiſhes and gives away theſe works. Private individuals can only purchaſe ſpoilt, or ſpurious copies. In 1770 the *Han-lin* were employed on a new edition, enlarged and corrected, of a great work, in which are diſcuſſed the moſt intereſting points of hiſtory, chronology, geography, juriſprudence, politicks, and natural hiſtory. This edition was to form a collection of more than an hundred and fifty volumes.

CHAP. IV.

CHINESE ASTRONOMY.

IT appears that the knowledge of aſtronomy is very ancient in China, and that it may be traced back even to the foundation of the empire. The firſt mention made of it by Chineſe authors, is in a chapter of the *Chou-king*, where the emperor *Yao* inſtructs his aſtronomers *Hi* and *Ho*, how to diſtinguiſh and determine the four ſeaſons of the year. This text is of the utmoſt importance, and enables us to judge of the ſtate of this ſcience at that remote period.

The prince expreſſes himſelf in the following manner:

Firſt, *Yao* deſires that *Hi* and *Ho* will calculate and obſerve the places and motion of the ſun, moon, and ſtars, and that they will afterwards teach the people whatever relates to the ſeaſons.

Secondly, According to *Yao*, the equality of day and night, and the ſtar *Niao*, ſerve to determine the vernal equinox.

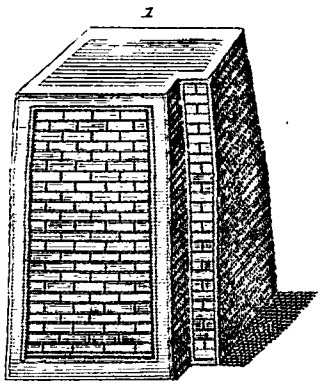
The equality of day and night, and the ſtar *Hiu*, point out the autumnal equinox.

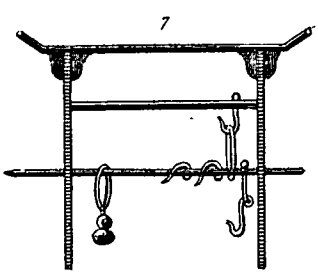
The longeſt day, and the ſtar *Ho*, are the ſigns of the ſummer ſolſtice.

The ſhorteſt day, and the ſtar *Mao*, ſhew us the winter ſolſtice.

Thirdly, *Yao* informs *Hi* and *Ho*, that the *Ki* conſiſts of 366 days, and that to determine the year and its four ſeaſons, an intercalary moon muſt be employed.

We ſee by the firſt of theſe three articles, into which the text is divided, that even in the time of *Yao*, whoſe reign began in the year 2357 before our æra, there were mathematicians in China, appointed by the ſovereign to prepare a calendar, and to diſtribute copies of it among the people. It appears that the authors





1 Ling-tai *or Observatory of* Ouen-ouang. 2 *Tube of* Hoang-ti *for Weights Measures and Music*. 3 Teou *or Measure*. 4 Chin. 5 Ho. 6 Yo. 7 *Balance*.

authors of this calendar were required to mark in it the times when the ſun and moon entered the different ſigns, together with the places of the planets, and eclipſes. The aſtronomers who neglected to announce theſe laſt phenomena, were puniſhed with death.

The ſecond article informs us, that they knew at that time to determine the two equinoxes, and the two ſolſtices, by the length of the days and nights. It is very much to the honour of the Chineſe, that they were then able to avail themſelves of the motion of the planets, in order to compare their places with that of the ſun in each of the four ſeaſons.

The third article fully proves that they were then acquainted with a year of 365 days and ſix hours, which every four years ought to conſiſt of 366 intire days. *Yao* ſeems, however, to have preferred the lunar year *, ſince he commands the uſe of intercalation.

The

* In the early ages the year uſed by all nations was lunar. It was natural for men, when they firſt began to deviſe ſome method by which they might mark the lapſe of time, to turn their thoughts to the moon, as the variety of courſe in this planet was more conſpicuous, and on that account, no doubt, better obſerved than that of

The Chineſe have always fixed the beginning of the aſtronomical year at the winter ſolſtice; but the beginning of their civil year has varied, according to the will of their emperors. Some of them have fixed it at the third, or ſecond moon after the winter ſolſtice; others at the ſolſtice itſelf.

The Chineſe year has at all times conſiſted of a certain number of lunations: twelve lunations form a common year, and thirteen the emboliſmic year. The Chineſe reckon their lunations by the number of days which happen to fall between the moment in which the ſun is in conjunction with the moon, and the moment of the conjunction following; and as in the interval between one conjunction and another, the number of days cannot be conſtantly equal;

of any other. A lunar year conſiſts of 354 days, or twelve ſynodical months. As the Greeks adopted the uſe of this year, in order to make it correſpond with the ſolar year, which has 365 days, it was found neceſſary to form, in the ſpace of nineteen years, or lunar cycle, ſeven lunar years, of thirteen months each. Theſe ſeven years are the third, ſixth, ninth, eleventh, fourteenth, ſeventeenth, and nineteenth of the lunar cycle. The ſix firſt have 384 days, and the laſt has only 383, becauſe the ſeven intercalary months, which aſtronomers call *emboliſmic*, have only twenty-nine days each.

they

they ſometimes admit twenty-nine, and ſometimes thirty days to complete their lunations.

The Chineſe divide their days into a greater or ſmaller number of equal parts; but they generally divide them into twelve hours, which are double of thoſe uſed by us. Their day begins and ends at midnight.

The path deſcribed by the ſun has been known in China from the remoteſt antiquity; and the Chineſe have always diſtinguiſhed the ecliptic from the equator. The former they call *hoang-tao*, the *yellow way*; the ſecond is named *Tché-tao*, or the *equinoctial line*: becauſe they know that this great circle of the ſphere is equally diſtant from both the poles; and that, when the ſun is exactly upon it, the days and nights are equal.

The Chineſe year, divided into lunations, is alſo divided into four equal parts, or into four ſeaſons; each of which has three parts, its beginning, its middle, and its end; that is to ſay, a lunation for each of the three parts. This year is ſtill ſubdivided into twenty-four equal parts, each of which contains fifteen degrees; ſo that the whole together make up the three hundred and ſixty degrees, which complete the ſun's annual revolution.

The

The intricate and irregular motion of the moon has been long known in China. Even before the reign of *Yao* the Chineſe aſtronomers were able to calculate, with ſufficient preciſion, the times of new and full moon. The firſt day of the new moon they named *cho*, *commencement* or *beginning*, and the day of full moon *ouang*, which ſignifies to *hope*, or *expect*: becauſe the people expected the kindneſs and protection of certain ſpirits, which they invoked only at that epocha. To expreſs the age of the moon, beſides numbers, they uſe the words *ſuperior* and *inferior ſtring*; they ſay, *chang-hien*, *a bow having the ſtring uppermoſt*, and *hia-hien*, *a bow having the ſtring undermoſt*. It is thus they diſtinguiſh what we call the quarters of the moon. Their method of intercalation has varied, but it has always been admitted, as well as the cuſtom of reckoning twenty-nine or thirty days for one lunation; that which contains only twenty-nine days, they call *a ſmall lunation*; and that which is compoſed of thirty, *a greater lunation*.

The Chineſe aſtronomers divide the ſtars according to the following order. They place firſt the *pe-teou*, or *celeſtial buſhel of the North*; this

OF THE
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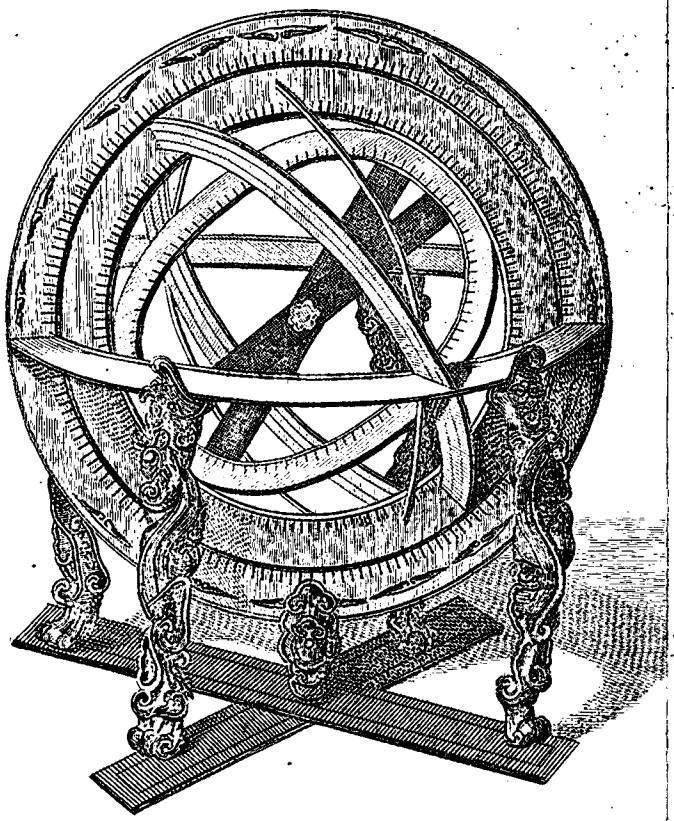
Vol. 2. p. 432



Sphere of the Emperor Chun.

this is what we call the great bear. Secondly, the *nan-teou*, or *celeſtial buſhel of the ſouth*; which comprehends the principal ſtars oppoſite to the great bear; and which together form a figure almoſt like that of the great bear in the north. Thirdly, the five planets, *ou-hing*. Theſe five planets are, Saturn, Jupiter, Mars, Venus, and Mercury. Fourthly, twenty-eight conſtellations, in which are comprehended all the ſtars of our zodiac, and ſome of thoſe which lie neareſt to it.

We are indebted to F. Gaubil for a particular treatiſe on the Chineſe aſtronomy, which he long ſtudied. In one of his letters to F. Souciel, he ſpeaks of the knowledge of the Chineſe aſtronomers in the following words. 'The Chineſe,' ſays he, 'have been long acquainted with the motion of the ſun, moon, and planets, and even of the fixed ſtars, from weſt to eaſt; though they did not determine the motion of the latter till about four hundred years after the Chriſtian æra. To Saturn, Jupiter, Mars, Venus, and Mercury, they have aſſigned revolutions which approach very near to ours. They have no notion of their different ſituations, when ſtationary and retrograde; and, as in Eu-

'rope, ſome imagine that the heavens and pla-
'nets revolve round the earth, and others
'around the ſun.—By reading their books we
'may eaſily perceive, that the Chineſe have had
'a perfect knowledge of the quantity of the
'ſolar year; that they have alſo known the
'diurnal motion of the ſun and moon; that
'they have been able to take the meridian
'altitude of the ſun, by the ſhadow of a
'gnomon; and that they have thence made
'pretty exact calculations to determine the
'elevation of the pole, and the ſun's decli-
'nation: it appears that they have had a
'tolerable knowledge of the right aſcenſion
'of the ſtars, and of the time when they
'paſs the meridian; of the reaſon why the
'ſame ſtars, in the ſame year, riſe and ſet
'with the ſun; and why they paſs the me-
'ridian ſometimes when the ſun riſes, and
'ſometimes when he ſets. In ſhort,' con-
cludes F. Gaubil, 'it evidently appears, from
'peruſing the Chineſe hiſtory, that the Chi-
'neſe have always been acquainted with a
'great many parts of aſtronomy.'

The Jeſuit mathematicians, whom zeal for the intereſt of religion induced to viſit China, contributed greatly to enlarge aſtro-

nomical knowledge in that empire. Fathers Ricci, Adam Schal, Verbieſt, Couplet, Gerbillon, Regis, d'Entrecolles, Jartoux, Parrenin, and a great many others, were men whoſe talents would have rendered them celebrated, even in Europe. They reformed every thing faulty in the Chineſe aſtronomy; they corrected the errors which had been continued in the calendar, and taught the Chineſe new methods of obſervation. F. Verbieſt found, in the obſervatory at *Pe-king*, a certain number of inſtruments made of braſs; but as he judged them improper for aſtronomical purpoſes, he ſubſtituted new ones in their room, which ſtill remain. F. le Comte has given us, in his *Memoirs*, an accurate deſcription of all theſe machines.

Aſtronomy at preſent is cultivated at *Peking* as it is in the greater part of the capital cities of Europe. A particular tribunal is eſtabliſhed there, the juriſdiction of which extends to every thing that relates to the obſervation of the celeſtial phenomena. This tribunal is ſubordinate to that of *Ceremonies*, and has, as well as all others which have particular juriſdictions aſſigned them, the name of *Ya-men*. The members which compoſe it are, an inſpector,

two preſidents, one of whom is always a Tartar, and the other a Chineſe; and a certain number of mandarins, who diſcharge the duty of aſſeſſors. Since the time of F. Adam Schal, till that of F. de Rocha, who ſucceeded F. Hallerſtein, that is to ſay, for near a century and a half, an European has always ſupplied the place of the Chineſe preſident. This ſeries of European aſtronomers have always paid particular attention to the inſtructing of pupils; and they have always conſidered it as their duty to make them acquainted with the ſyſtem, and method of calculation adopted in Europe. Of about two hundred aſtronomers, therefore, or pupils, whom the emperor maintains at his own expence, two thirds at leaſt have a tolerable notion of the ſtate of the heavens, and underſtand calculation ſo far as to be able to compoſe ephemerides, which are ſufficiently exact, and much more particular than thoſe publiſhed by our academies. Theſe ephemerides, however, ought not to be confounded with thoſe deſtined for the uſe of the people, which are filled with ſuperſtitious predictions, and all the nonſenſical dreams of judicial aſtrology; thoſe of which we have ſpoken are intended only for the purpoſe of giving a true

a true ſtate of the heavenly bodies; and they contain nothing but aſtronomical calculations. The miſſionaries have never been the authors of any of theſe ephemerides; their employment is to reviſe the labours of the Chineſe mathematicians, to verify their calculations, and to correct any errors into which they may have fallen. As the firſt Europeans admitted into the tribunal of aſtronomy were of the Portugueſe miſſion, which at that time was the only one at *Pe-king*; it is the ſame miſſion which ſtill continues to furniſh aſtronomers for that academy.

The obſervation of eclipſes is one of the moſt important functions of that tribunal. Information muſt be given to the emperor, by a memorial, of the day and hour of the eclipſe, and in what part of the heavens it will happen, together with its duration, and the number of digits eclipſed. It is neceſſary that this intelligence precede the eclipſe by ſome months; and as the empire is divided into very extenſive provinces, it muſt be calculated for the longitude and latitude of the capital city of every province. Theſe obſervations, as well as the diagram which repreſents the eclipſe, are preſerved by the Tribunal of *Ceremonies*

and the *Calao*, who take care to tranſmit them into the provinces, and into all the cities of the empire, in order that this celeſtial phenomenon may be obſerved according to the form preſcribed.

The ceremonial uſual upon ſuch occaſions is as follows. Some days before the eclipſe, the tribunal of ceremonies cauſes to be fixed up, in large characters, and in ſome public place of *Pe-king*, the hour and minute when the eclipſe will commence; the quarter of the heavens in which it will be viſible; the time that the body will remain in the ſhade, and the moment in which it will emerge. The mandarins, of all the different orders, have notice ſent them to appear in proper dreſs, and with all the marks of their dignity, in the court of the Tribunal of Aſtronomy, and to wait there for the moment in which the phenomenon will take place. Each of them carries in his hand a ſheet of paper, which contains a figure of the eclipſe, and every circumſtance attending it. As ſoon as they perceive that the ſun or moon begins to be darkened, they all throw themſelves on their knees, and knock their foreheads againſt the earth. A frightful noiſe of drums and cymbals is immediately heard

heard throughout the whole city. This is the remains of an ancient opinion entertained by the Chineſe, that by ſuch horrid din they aſſiſted the ſuffering luminary, and prevented it from being devoured by the celeſtial dragon. Although the literati, the great, and every perſon poſſeſſed of the leaſt knowledge, know, at preſent, that eclipſes are only natural events, they continue ſtill to obſerve the ancient ceremonial, in conſequence of that attachment to national cuſtoms which theſe people have always preſerved.

While the mandarins remain thus proſtrated in the court, others, ſtationed on the obſervatory, examine, with all the attention poſſible, the beginning, middle, and end of the eclipſe; comparing what they obſerve with the figure and calculations given. They then write down their obſervations, affix their ſeal to them, and tranſmit them to the emperor, who, on his part, has been at no leſs pains to obſerve the eclipſe with accuracy and attention. The ſame ceremonial is eſtabliſhed throughout the whole empire.

CHAP. V.

PAPER, INK, PRINTING, &c.

THE Chineſe hiſtorians fix the diſcovery and firſt fabrication of that paper which they uſe at preſent, about the year 105 before Jeſus Chriſt. Prior to that epocha, they wrote upon cloth, and different kinds of ſilk ſtuff. Hence has been derived a cuſtom, ſtill preſerved, of writing upon large pieces of ſilk the praiſes of the dead, which are ſuſpended on one ſide of the coffin, and carried in funeral proceſſions; or maxims and moral ſentences, with which the Chineſe ornament their apartments. In more early ages they wrote with a ſort of ſtyle upon ſmall ſlips of bamboo, and even upon plates of metal. Several of theſe ſlips, ſtrung and joined together, formed a volume. At length, under the reign of *Ho-ti*, a Chineſe mandarin invented a kind of paper much more commodious. He took the bark of different trees, hemp, and old pieces of ſilk ſtuff, and boiled theſe ſubſtances until they were reduced

duced to a kind of paſte, of which he formed paper. By little and little the Chineſe induſtry brought this diſcovery to perfection, and found out the ſecret of whitening and ſmoothing different kinds of paper, and of giving them a beauty and luſtre.

Theſe kinds of paper are at preſent greatly multiplied. The Chineſe, for making paper, uſe the bamboo-reed, the cotton ſhrub, the bark of the *kou-chu*, and of the mulberry-tree; hemp; the ſtraw of wheat and rice; parchment; the cods of the ſilk-worm, and ſeveral other ſubſtances, the greater part of which are unknown in Europe.

Of trees, or ſhrubs, proper for making paper, nothing is uſed but the bark; of the bamboo and cotton-tree only, the woody ſubſtance is employed, after it has been macerated, and reduced to a thin paſte. The greater part of the Chineſe paper is attended with the diſadvantage of being very ſuſceptible of moiſture, duſt eaſily adheres to it, and worms, inſenſibly, get into it. To prevent the corruption and loſs of books it is therefore neceſſary to beat them often, and expoſe them to the ſun. Paper made from cotton is not ſubject to theſe inconveniencies; it is the prettieſt

prettieſt and moſt uſed of any, and may be preſerved as long as that of Europe.

Theſe kinds of paper are much ſuperior to ours in ſoftneſs and ſmoothneſs; the pencil, which the Chineſe uſe in writing, could not run with freedom, and form delicate ſtrokes upon a ſurface in the leaſt rugged, or uneven. The Chineſe paper exceeds ours alſo in the extraordinary ſize of the ſheets. It would be no difficult matter to obtain, from certain manufactories, ſheets thirty or forty feet in length.

To ſtrengthen their paper, and prevent it from ſinking, the Chineſe dip it in alum-water, which generally renders it very brittle; but when it has not undergone this preparation, it is as ſoft and pliable as ours, and may be folded into a thouſand ſhapes, without any danger of its being torn.

At one extremity of the ſuburbs of *Pe-king* there is a pretty long village, inhabited only by workmen, who ſubſiſt by patching old paper, which they have the art of cleaning and of making in a manner new. Each of the houſes belonging to theſe people is encloſed by walls, well whitened with lime; there they collect enormous heaps of old paper of every

every kind; ſome of which is ſpotted with ink, ſtained with paint, or glue, and covered with naſtineſs and filth; but whatever its condition may be, it is of little importance to them. After having picked out the fine paper, they fill large flat baſkets with theſe ſcraps, and carry them to a ſloping pavement near the water, where they waſh them thoroughly, by rubbing them with their hands, and treading on them with their feet, until they have intirely freed them from dirt. After this preparation, when they appear like a ſhapeleſs maſs, they bake and beat them afreſh, until they are reduced to the conſiſtence of jelly; and then, by means of a mould, they form them into ſheets, which are laid in piles; theſe leaves, which are generally of a moderate ſize, they afterwards place againſt the whitened walls ſurrounding their habitations, where the ſun dries them in a ſhort time. They are afterwards taken down, and collected together.

The Chineſe ink, which is not liquid like ours, is formed into cakes, or ſticks, after it has acquired a certain conſiſtence. Hiſtory relates, that towards the year 620 of the Chriſtian æra, the king of Corea, among thoſe

thoſe things which he preſents annually as tribute to the emperor of China, ſent ſeveral pieces of ink, made of a kind of blacking, produced by the ſmoke of old pines, and mixed with ſome burnt hartſhorn. This ink had ſo much ſplendour, that one might have taken it for real varniſh. The Chineſe induſtry long attempted to diſcover the proceſs uſed by the Coreans in preparing it, till, by repeated trials, their efforts were at length attended with ſucceſs. They invented a beautiful kind of ink, but it was only about the year 900 after Jeſus Chriſt, that they hit upon the method of giving it that degree of perfection which it has hitherto preſerved.

The Chineſe ink is made from blacking, produced by the ſmoke of different ſubſtances, but principally by that of pines, or of oil burnt in lamps. Care is taken to add to it a little muſk, or ſome other perfume, to correct the ſtrong and diſagreeable ſmell of the oil. Theſe ingredients are mixed, until they acquire the conſiſtence of paſte, which is afterwards divided, and put into ſmall wooden moulds. The interior part of theſe moulds is neatly cut and carved, ſo that the cake of ink, when taken out, appears ornamented with

with different figures, ſuch as dragons, birds, trees, and flowers: one of its ſides is generally marked with ſome beautiful characters. The Chineſe have ſo great an eſteem for every thing that relates to writing, that the workmen, who manufacture this ink, enjoy the ſame honourable diſtinction as our gentlemen glaſs-makers in France: their art is not looked upon as a mechanical profeſſion.

The beſt and moſt eſteemed ink of China is that which is made in the diſtrict of *Hoei-tcheou*, a city of the province of *Kiang-nan*; it is far ſuperior to that made any where elſe. Its compoſition is a ſecret, which the workmen conceal, not only from ſtrangers, but even from their fellow-citizens. A few of the operations employed in the proceſs are only known. The workmen of *Hoei-tcheou* divide their houſes into a great number of ſmall apartments, in which they keep lamps lighted from morning till night. Each of the apartments is diſtinguiſhed by the kind of oil burnt in it, which produces a particular ſpecies of blacking, and a different ſort of ink. The blacking, however, collected by the means of theſe lamps, in which oil is burnt, is employed only in the compoſition of certain

tain kinds of ink, which are ſold at an exceſſive price. For all the reſt, of which there is an aſtoniſhing conſumption in China, ſome other, much more common ſubſtances are uſed. The Chineſe pretend, that the manufacturers of *Hoei-tcheou* get their blacking from the ſmoke of old pines, with which the mountains in that diſtrict are covered. We are aſſured that they have furnaces of a particular conſtruction for burning theſe pines. The ſmoke is conveyed, by means of long pipes, into ſmall cells, cloſely ſhut, the ſides of which are covered with leaves of paper. The ſmoke introduced into theſe cells adheres every where to the walls, and ſoon condenſes. At the end of a few days the cells are opened, and the blacking, or ſoot, is then taken out. The reſin, which iſſues from the burning pines, is alſo collected, by means of ſmall canals, which are level with the ground.

When a Chineſe has occaſion to write, he places upon his table a ſmall piece of poliſhed marble, with a cavity at one of its extremities, to contain a little water. In this he dips the end of his cake of ink, and rubs it upon the ſmooth part of the marble: according as he preſſes more or leſs, in rubbing the piece of

of ink, it acquires a lighter or deeper ſhade of black. When he has done writing, he carefully waſhes the marble, that the leaſt trace of ink may not remain: were the ſmalleſt ſpot left, it would be ſufficient to degrade the ſtone, which muſt be particularly honoured. The ſmall bruſhes uſed, are made of the hair of different animals, but for the moſt part of that of a rabbit, which is exceedingly ſoft.

The art of printing, ſo recent in Europe, has exiſted in China ſince the remoteſt antiquity, but it differs very much from ours. The ſmall number of letters, which compoſe our alphabet, permit us to caſt a certain number of moveable characters, which, by their arrangement and ſucceſſive combinations, are ſufficient to print the largeſt works; the types employed in printing the firſt ſheet may furniſh characters to print the ſecond. But this is not the caſe in China, where the characters are ſo prodigiouſly numerous. How would it be poſſible to caſt a continued ſeries of ſixty or eighty thouſand characters? The Chineſe find it more commodious to engrave upon pieces of wood the whole work which they intend to print. Their method of proceeding in this operation is as follows. They firſt employ

employ an excellent writer, who tranſcribes the work upon very thin and tranſparent paper. The engraver glues each of the leaves of the manuſcript upon a piece of plank, made of any hard wood, ſuch as that of the apple or pear tree, and properly prepared; he then traces over, with a graver, the ſtrokes of the writing, carves out the characters in relief, and cuts down the intermediate part of the wood. Each page of a book requires a ſeparate plank.

The beauty of the characters depends, therefore, on the hand of the copier; and the book is neatly or badly printed, according as a ſkilful or indifferent writer has been employed. The dexterity and preciſion of the engraver are ſo great, that he imitates every ſtroke; it is therefore, ſometimes difficult to diſtinguiſh a book which is printed from one ſimply written. It is evident, that this method prevents typographical errors, and frees the author from the diſguſting and irkſome employment of reading proofs.

One inconvenience attending this method of printing, is, the exceſſive multiplication of planks, and the difficulty of preſerving ſuch an incumbrance: one chamber is ſcarcely ſufficient

ficient to contain only thoſe which have been employed for the impreſſion of one work. But the bookſellers of China have a decided advantage over thoſe of Europe, ſince they are able, by this method of printing, to throw off copies according to their ſale, without running the riſk of ruining themſelves by ſelling only the half or fourth part of an edition. Beſides, after thirty or forty thouſand copies have been printed, the planks may eaſily be re-touched, or engraven anew to ſerve for the impreſſion of other works.

The Chineſe, however, are not unacquainted with the uſe of our moveable characters; they have a kind of their own, not caſt, but made of wood. It is with theſe characters they correct every three months *The State of China*, which is printed at *Pe-king*. Very ſmall works are alſo printed ſometimes in the ſame manner.

When adminiſtration are deſirous of expediting any urgent affairs, as, for example, when it is neceſſary to publiſh an edict which muſt be printed in one night, a much leſs tedious method is purſued. They cover a piece of wood with yellow wax, upon which the writer traces out the characters with a light

and nimble hand, and the graver cuts them out with equal rapidity.

The Chineſe do not uſe a preſs, as our printers in Europe; their wooden planks, and their paper, which is not dipped into alum-water, could not ſuſtain ſo much preſſure. They firſt place the plank level, and then fix it in that poſition. The printer, who muſt be provided with two bruſhes, takes that which is hardeſt, dips it into the ink, and rubs the plank in ſuch a manner, that it may be neither too much nor too little moiſtened. When a plank has been once prepared, four or five leaves may be thrown off ſucceſſively without daubing it over every time with freſh ink. After a leaf has been adjuſted upon the plank, the workman takes a ſecond bruſh, which muſt be ſoft, and of an oblong figure, and draws it gently over the paper, preſſing it down a little, that it may receive the ink; the degree of preſſure neceſſary is determined by the quantity of ink upon the plank. One man with his bruſh is able, in this manner, to throw off almoſt ten thouſand copies in a day.

Ink uſed for printing is made in a particular manner; it is liquid, and different from that which is formed into oblong ſticks, or

cakes. The leaves are printed upon one ſide only, becauſe thin and tranſparent paper, ſuch as the Chineſe, would not bear double impreſſion, without confounding the characters of the different pages. Each leaf of a book is, on that account, double; ſo that the fold ſtands uppermoſt, and the opening is towards the back, where it is ſtitched. Hence it happens that the Chineſe books are not cut upon the edges, but upon the back. They are generally bound in grey paſteboard, which is very neat: thoſe who wiſh to have them done in a richer and more elegant manner, get the paſteboard covered with thin ſattin, flowered taffety, and ſometimes with gold and ſilver brocade. The edges of theſe books are neither gilt nor coloured, like thoſe of ours.

CHAP. VI.

SILKS, GLASS, AND PORCELAIN OF CHINA.

SILK, with the art of manufacturing it, was tranſmitted to Italy by the Greeks, who borrowed it from the Perſians, and they, according

cording to the teſtimony of d'Herbelot, and of the moſt eſteemed oriental writers, received from China the firſt knowledge of that valuable inſect, which produces it. China appears, therefore, to have been the natural and original country of the ſilk work. The art of hatching and breeding ſilk worms, and of employing the down which they furniſh, in fabricating cloth, has been known in that empire, from the remoteſt antiquity: this care formed the occupation of the firſt empreſſes, who, ſurrounded by their women, ſpent their leiſure hours in weaving tiſſues, and ſilk veils, which were reſerved for ſacrifices, and days of grand ceremony.

The culture of the mulberry tree, and the manufacturing of ſilk, have been greatly extended in China: this production, indeed, appears to be almoſt inexhauſtible; beſides the immenſe quantity which is annually exported by the greater part of the Aſiatic and European nations, the internal conſumption alone is aſtoniſhing. The emperor, the princes, the mandarins, the literati, women, ſervants of both ſexes, and, in a word, all thoſe who poſſeſs a moderate income, wear no clothes but of taffety, ſattin, and other ſilk ſtuffs. None but

but the lower ſort of people uſe dreſſes of cotton cloth, which is dyed blue.

The moſt beautiful and valuable ſilk of the whole empire is that which comes from the province of *Tche-kiang*. The Chineſe determine its quality and goodneſs by its whiteneſs, its ſoftneſs to the touch, and by its fineneſs. Thoſe who purchaſe muſt take great care that it be not too moiſt; they muſt alſo not omit opening the bales, becauſe the Chineſe merchants, naturally diſpoſed to take every advantage, fill up the middle of them with coarſe ſilk of a quality greatly inferior to that which appears on the outſide. Sometimes alſo, to give it a finer luſtre, they waſh it over with a preparation of rice water, mixed with lime, which burns it, and renders it difficult to be manufactured when tranſported to Europe. This ſilk, when it is pure and unadulterated, may be wrought with much greater facility. A Chineſe workman will wind it for a whole hour together without breaking a ſingle thread.

The beautiful ſilk of *Tche-kiang* is wrought in the manufactories of *Nan-king*, by the beſt workmen of China; thence are brought all thoſe ſilk ſtuffs, deſtined for the uſe of the

emperor, and thoſe which he diſtributes in preſents to the nobility of his court. The open commerce carried on with Aſia and Europe draws alſo to the manufactories of Canton, a great number of excellent workmen. The Chineſe have manufactured there for ſome years paſt, ribbands, ſtockings, and buttons. A pair of ſilk ſtockings coſt only a *taël*, or little more than ſix ſhillings ſterling.

The principal ſilk ſtuffs manufactured by the Chineſe are plain and flowered gauzes, of which they make dreſſes for ſummer; damaſk of all colours, ſtriped and black ſattins, napped, flowered, ſtriped, clouded, and pinked taffeties; crapes, brocades, pluſh, different kinds of velvet, and a multitude of other ſtuffs, the names of which are unknown in Europe.

There are two kinds in particular which they uſe much more than any other. The firſt is the *touan-tsé*, a ſort of ſattin which is much ſtronger, but has leſs luſtre than that manufactured in Europe. It is ſometimes plain, ſometimes flowered, or ornamented with figures of trees and butterflies. The ſecond is a kind of taffety, of which they make drawers and linings. It is woven exceedingly cloſe, and yet it is ſo pliable that it may be rumpled

rumpled and rubbed between the hands, without contracting the leaſt creaſe; even when waſhed like cotton cloth, it loſes very little of its luſtre. We ſhall not here ſpeak of the ſtuff made at *Kien-tcheou*, which we have already mentioned in deſcribing the wild ſilk-worm *.

The Chineſe manufacture gold brocades, but in ſmall quantity, becauſe they are little uſed. They do not draw the gold through an iron, as is done in Europe, in order to twiſt it afterwards around the threads; they are contented with gilding long leaves of paper, which they cut into thin delicate bands, and with a ſingular dexterity wrap them round the ſilk. Theſe ſtuffs have a moſt brilliant appearance when they come from the hands of the workman, but their luſtre is of ſhort duration; the air and moiſture ſoon tarniſh them, and on this account they are unfit for making dreſſes; they are uſed only for furniture.

The Chineſe wheels, looms, reels, and all other machines neceſſary for preparing ſilk, and for the fabrication of cloth, are very ſim-

* See Vol. I. page 578.

ple in their conſtruction, but it would be too tedious to deſcribe them.

Porcelain is another object of Chineſe induſtry, and a branch of commerce which employs a vaſt multitude of workmen. The word *porcelain* is of European derivation; none of the ſyllables which compoſe it can even be pronounced or written by the Chineſe, whoſe language comprehends no ſuch ſounds. It is probable that we are indebted to the Portugueſe for it; the word *porcellana*, however, in their language ſignifies properly a *cup* or *diſh*, and they themſelves diſtinguiſh all works of porcelain by the general name of *loça*. Porcelain is called in China *tsé-ki*.

The fineſt and beſt porcelain of China is made in a village called *King-te-tching*, in the province of *Kiang-ſi*. This celebrated village* is a league and a half in length, and we are aſſured that it contains a million of inhabitants. The workmen of *King-te-tching*, invited by the attracting allurements of the European trade, have eſtabliſhed manufactories alſo in the provinces of *Fo-kien* and *Canton*; but this porcelain is not eſteemed. The emperor *Kang-hi*

* See a deſcription of it, Vol. I. page 47.

was deſirous of having ſome made under his own inſpection at *Pe-king*. For this purpoſe he collected workmen, together with tools, and all materials neceſſary; furnaces were alſo erected, but the attempt miſcarried. The village of *King-te-tching* ſtill continues the moſt celebrated place in the empire for beautiful porcelain, which is tranſported to all parts of the world, and even to Japan.

We are unable to diſcover who firſt found out the art of making porcelain, nor is it known whether the Chineſe were indebted to chance for it, or to the repeated efforts of inventive genius; we cannot even determine its antiquity with preciſion; we know only from the annals of *Feou-leang*, a city in the diſtrict to which *King-te-tching* belongs, that, ſince the year 442 of our æra, the workmen of this village have always furniſhed the emperors with porcelain, and that one or two mandarins were ſent from court to inſpect their labour. It is, however, ſuppoſed that the invention of porcelain is much older than that epocha.

We are indebted to Father *d'Entrecolles* for a very accurate account of the manner in which porcelain is made. This miſſionary had a church at *King-te-ching*, and among his new

converts there were a great number of the workmen employed in the manufactories; by theſe he was made acquainted with the proceſs employed by the Chineſe, and with many particulars of which he could have gained no knowledge by himſelf; he beſides ſtudied, with particular care and attention, the principal works which treat concerning porcelain. We ſhall here abridge the details given by the above miſſionary, and confine ourſelves to a general ſketch of the operations employed by the Chineſe in manufacturing this valuable commodity.

In deſcribing the earths and minerals of China, we particularly mentioned the *pe-tun-tſe* and the *kao-lin*, a proper mixture of which produces that fine paſte uſed for making porcelain. To theſe two principal elements muſt be added, the oil or varniſh from which it derives its ſplendor and whiteneſs. This oil is of a whitiſh colour, and is extracted from the ſame kind of ſtone which produces the *pe-tun-tſe*, but the whiteſt is always choſen, and that which has the greeneſt ſpots. The oil is obtained from it by the ſame proceſs uſed in making the *pe-tun-tſe*; the ſtone is firſt waſhed, and pulverized; it is then thrown into water,

and

and after it has been purified, it throws up a kind of cream. To an hundred pounds of this cream, is added one pound of *che-kao*, a mineral ſomething like alum, which is put into the fire till it becomes red hot, and then pounded. This mineral is a kind of runnet, and gives a conſiſtence to the oil, which is however carefully preſerved in its ſtate of fluidity.

The oil thus prepared is never employed alone, another oil muſt be mixed with it, which is extracted from lime and fern aſhes, to an hundred pounds of which is alſo added a pound of *che-kao*. When theſe two oils are mixed, they muſt be equally thick, and, in order to aſcertain this, the workmen dip into each of them ſome cakes of the *pe-tun-tſe*, and by inſpecting their ſurfaces cloſely after they are drawn out, thence judge of the thickneſs of the liquors. With regard to the quantity neceſſary to be employed, it is uſual to mix ten meaſures of ſtone oil, with one meaſure of the oil made from lime and fern aſhes.

Having now given an account of the oil, or varniſh, with which porcelain is covered; and having already deſcribed the method of preparing the *pe-tun-tſe*, and the *kao-lin*, we ſhall

ſhall proceed to give the reader ſome idea of the manner in which it is faſhioned, or formed. All the operations that precede the baking are performed in the leaſt frequented parts of *Kin-te-ching*. In a vaſt ſpace, encloſed by walls, are erected large ſheds, in the different ſtories of which may be ſeen a prodigious quantity of earthen pots. This encloſure is inhabited by an immenſe number of artiſts, who have each an aſſigned taſk. A piece of porcelain, before it is carried thence to the furnace, paſſes through the hands of twenty workmen, and yet all this is done without the leaſt confuſion.

The firſt labour conſiſts in again purifying the *pe-tun-tſe*, and the *kao-lin*. The workmen then proceed to mix theſe two ſubſtances together. For fine porcelain they put an equal quantity of the *kao-lin* and the *pe-tun-tſe*; for the middling ſort they uſe four parts of the *kao-lin*, and ſix of the *pe-tun-tſe*. The leaſt quantity put of the former is one part to three of the *pe-tun-tſe*.

When this mixture is finiſhed, the maſs is thrown into a large pit, well paved and cemented in every part; it is then trod upon, and kneaded until it becomes hard. This labour

bour is ſo much the more fatiguing, as it muſt be continued without intermiſſion: were it interrupted, all the other labourers would remain unemployed. From this maſs, thus prepared, the workmen detach different pieces, which they ſpread out upon large ſlates, where they knead and roll them in every direction, carefully obſerving to leave no vacuum in them, and to keep them free from the mixture of any extraneous body. A hair, or a grain of ſand, would ſpoil the whole work. When this paſte has not been properly prepared, the porcelain cracks, and melts, or becomes warped.

All plain works are faſhioned with the wheel. When a cup has undergone this operation, the outſide of its bottom is quite round. The workman firſt gives it the requiſite height and diameter, and it comes from his hands almoſt the moment he has received it. He is under the neceſſity of uſing expedition, as he is paid not quite a farthing per board, and each board contains twenty-ſix pieces. This cup paſſes then to a ſecond workman, who forms its baſe. A little after, it is delivered to a third, who applies it to his mould, and gives it a proper form; when he takes it off the mould, he muſt turn it very ſoftly,

ſoftly, and be careful not to preſs it more on one ſide than on another; without this precaution it would become warped, or diſfigured. A fourth workman poliſhes it with a chiſſel, eſpecially around the edges, and diminiſhes its thickneſs, in order to give it a certain degree of tranſparency. At length, after having paſſed through all the hands neceſſary for giving it all its ornaments, it is received, when dry, by the laſt workman, who faſhions its bottom with a chiſſel. It is aſtoniſhing to ſee with what dexterity and expedition the workmen convey theſe vaſes from one to another. We are aſſured, that a piece of porcelain, before it is finiſhed, muſt paſs through the hands of ſeventy perſons.

Large works are executed in parts which are faſhioned ſeparately. When all the pieces are finiſhed, and almoſt dry, they are put together, and cemented with paſte, made of the ſame ſubſtance, and ſoftened with water. Some time after, the ſeams are poliſhed with a knife, both without and within; and when the veſſel is covered with varniſh, it intirely conceals them, ſo that the leaſt trace of them is not to be ſeen. It is in this manner that ſpouts, handles, rings, and other parts of the ſame

ſame nature, are added. This is the caſe, particularly in thoſe pieces which are faſhioned upon moulds, or modelled with the hands, ſuch as emboſſed works, groteſque images, idols, figures of trees or animals, and buſts, which the Europeans order. All theſe are formed of four or five pieces joined together, which are afterwards brought to perfection with inſtruments proper for carving, poliſhing, and finiſhing the different traces which the mould has left imperfect. With regard to thoſe flowers and ornaments which are not in relief, they are either engraven or imprinted with a ſtamp. Ornaments in relief, prepared ſeparately, are alſo added to pieces of porcelain, almoſt in the ſame manner as lace is put upon a coat.

After a piece of porcelain has been properly faſhioned, it then paſſes into the hands of the painters. Theſe *hoa-pei*, or painters in porcelain, are equally indigent as the other workmen; they follow no certain plan in their art, nor are they acquainted with any of the rules of drawing; all their knowledge is the effect of practice, aſſiſted by a whimſical imagination. Some of them, however, ſhew no inconſiderable ſhare of taſte in painting

ing flowers, animals, and landſcapes, on porcelain, as well as upon the paper of fans, and the ſilk uſed for filling up the ſquares of lanterns. The labour of painting in the manufactories of which we have ſpoken, is divided among a great number of hands. The buſineſs of one is entirely confined to tracing out the firſt coloured circle, which ornaments the brims of the veſſel; another deſigns the flowers; and a third paints them; one delineates waters and mountains; and another, birds and other animals: human figures are generally the worſt executed.

The Chineſe have porcelain painted with colours of every kind; but the greater part of thoſe pieces which are tranſported to Europe, are done with a bright blue, upon a white ground. Porcelain entirely red is the moſt eſteemed, and coſts exceedingly dear, when it is without fault: of this porcelain there are two ſorts; one of which is done over uniformly with a red, reſembling an oil-colour, and is named *yeou-li-hong*; the other, *tchoui-hong*, appears as if beſprinkled with a number of very ſmall red ſpots. This laſt method of colouring is executed by the help of a pipe.—The workman takes the pipe, which is covered

vered at one end with thin gauze, and dips it into the colour; he then puts the pipe to his mouth, and blows the colour adhering to the gauze upon the piece of porcelain, which, by theſe means, is beſprinkled with ſmall red ſpots. This porcelain is ſo much the dearer, as it is very difficult to ſucceed in the operation of colouring it. There is leſs danger of its miſcarrying when a blue colour is uſed inſtead of a red. The ſame method is alſo followed in blowing varniſh, when certain circumſtances prevent its being applied in any other manner: for example, ſome pieces of porcelain were executed for the emperor, which were ſo brittle and delicate, that it was neceſſary to place them upon cotton; and, as it was impoſſible to dip them in varniſh, becauſe the workmen muſt have then touched them with their hands, they had recourſe to this expedient of blowing the varniſh upon them; by which means all the pieces were covered.

Black porcelain, called *ou-mien*, poſſeſſes alſo a particular beauty, which occaſions it to be in great requeſt among connoiſſeurs. This black is of a lead colour, much reſembling that of our burning mirrors. The gilding interſperſed in works of this kind adds greatly

to their ſplendour and beauty. Black porcelain is painted, when dry; and for this purpoſe, three ounces of azure are mixed with ſeven ounces of common ſtone-oil; but the proportion of theſe ingredients may be varied by experience, according as a fainter or deeper black is required. When the colour becomes dry, the porcelain is baked, the gold is then laid on, and it is afterwards re-baked, in a particular furnace appropriated for that purpoſe. The Chineſe have tried to paint ſome vaſes with their common ink, but this attempt did not ſucceed. When the porcelain was taken from the furnace, it was found to be quite white. As the particles of this ink have very little body, they were undoubtedly diſſipated by the action of the fire, or rather, they had not ſtrength ſufficient to penetrate the coat of varniſh.

The *tſou-you*, which is a kind of oil, procured from white flint, has the peculiar property of making thoſe pieces of porcelain, upon which it is laid, appear to be covered with an infinitude of veins, in every direction; at a diſtance one would take them for cracked vaſes, the fragments of which have not been diſplaced. The colour communicated by

by this oil is a white, ſomewhat inclining to that of aſhes. If it be laid upon porcelain, entirely of an azure blue, it will appear in the ſame manner to be variegated with beautiful veins. This kind of porcelain is called *tſoui-ki*.

The Chineſe make vaſes alſo ornamented with a kind of fret-work, perforated in ſuch a manner as to reſemble very fine lace. In the middle is placed a cup proper for holding any liquid, and this cup makes only one body with the former, which appears like lace wrapped round it. The Chineſe workmen had formerly the ſecret of making a ſtill more ſingular kind of porcelain: they painted upon the ſides of the veſſel fiſhes, inſects, and other animals, which could not be perceived until it was filled with water. This ſecret is, in a great meaſure, loſt; the following part of the proceſs is, however, preſerved: the porcelain, which the workman intends to paint in this manner, muſt be extremely thin and delicate. When it is dry, the colour is laid on pretty thick, not on the outſide, as is generally done, but on the inſide. The figures painted upon it, for the moſt part, are fiſhes, as being more analogous to the water with which the veſſel is filled. When the colour is thoroughly

dry, it is coated over with a kind of ſize, made from porcelain-earth; ſo that the azure is intirely incloſed between two laminæ of earth. When the ſize becomes dry, the workman pours ſome oil into the veſſel, and afterwards puts it upon a mould, and applies it to the lath. As this piece of porcelain has received its conſiſtence and body within, it is made as thin on the outſide as poſſible, without penetrating to the colour; its exterior ſurface is then dipped in oil, and, when dry, it is baked in a common furnace. The art of making theſe vaſes requires the moſt delicate care, and a dexterity which the Chineſe, perhaps, do not at preſent poſſeſs. They have, however, from time to time, made ſeveral attempts to revive the ſecret of this magic painting, but their ſucceſs has been very imperfect. This kind of porcelain is known by the name of *kia-tſing*, *preſſed azure.*

When the Chineſe intend to lay on gold, they pound it, and ſuffer it to diſſolve in the bottom of a porcelain veſſel, until they perceive a golden ſcum floating on the top. It is then left to dry; and when they have occaſion to uſe it, they dilute part of it with a ſufficient quantity of gum-water. Three parts of

ceruſe

ceruſe are mixed with thirty parts of gold, and it is laid on in the ſame manner as other colours.

After the porcelain has received its proper form, its colours, and all the intended ornaments, it is tranſported from the manufactory to the furnace, which is ſituated, ſometimes, at the other end of *King-te-tching*. The porter places upon each of his ſhoulders a long narrow board, containing pieces of porcelain, properly ranged. Under this load of brittle wares he traverſes, with ſurpriſing agility, the moſt crowded ſtreets of the village, without ever loſing his equilibrium, notwithſtanding the many motions he is obliged to make in order to avoid running againſt thoſe whom he meets. The labour of the furnace requires new care, no leſs complex than the former. In a kind of portico, which is erected before it, may be ſeen heaps of boxes and caſes, made of earth, for the purpoſe of incloſing the porcelain. Each piece, however inconſiderable it may be, has its caſe; and the Chineſe workman, by this procedure, imitates nature, which, in order to bring the fruits of the earth to proper maturity, clothes them in a covering, to defend them from the exceſſive heat of the ſun during the day, and from the ſeverity of the cold during the night.

In the bottom of theſe boxes is put a layer of fine ſand, which is covered over with powder of the *kao-lin*, to prevent the ſand from adhering too cloſely to the bottom of the veſſel. The piece of porcelain is then placed upon this bed of ſand, and preſſed gently down, in order that the ſand may take the form of the bottom of the veſſel, which does not touch the ſides of its caſe. The caſe has no cover; a ſecond, prepared in the ſame manner, and containing its veſſel, is fitted into the firſt, ſo that it intirely ſhuts it, without touching the porcelain which is below; and thus the furnace is filled with piles of caſes, which defend the pieces they contain from the too direct action of the fire.

With regard to ſmall pieces of porcelain, ſuch as tea-cups, they are incloſed in common caſes, about four inches in height. Each piece is placed upon a ſaucer of earth, about twice as thick as a crown-piece, and equal in breadth to its bottom. Theſe ſmall baſes are alſo ſprinkled over with the duſt of the *kao-lin*. When the caſes are large, the porcelain is not placed in the middle, becauſe it would be too far removed from the ſides, and conſequently from the action of the fire.

Theſe piles of caſes are put into the furnace,

and

and placed upon a bed of coarſe ſand, half a foot in thickneſs; thoſe which occupy the middle ſpace are at leaſt ſeven feet high. The two boxes which are at the bottom of each pile remain empty, becauſe the fire acts too feebly upon them, and becauſe they are partly covered by the ſand. For the ſame reaſon, the caſe placed at the top of each pile is alſo ſuffered to be empty. The piles which contain the fineſt porcelain are placed in the middle part of the furnace; the coarſeſt are put at its farther extremity; and thoſe pieces which have the moſt body, and the ſtrongeſt colouring, are near its mouth.

Theſe different piles are placed very cloſely in the furnace; they ſupport each other mutually by pieces of earth, which bind them at the top, bottom, and middle, but in ſuch a manner, that a free paſſage is left for the flame to inſinuate itſelf every where around them.

Before each of theſe furnaces for baking porcelain, there is a long porch, which conveys air, and ſupplies, in certain reſpects, the place of a bellows. It ſerves for the ſame purpoſes as the arch of a glaſs-houſe. 'Theſe 'furnaces,' ſays Father d'Entrecolles, 'which 'were formerly only ſix feet in height, and

'the ſame in length, are conſtructed now
'upon a much larger plan; at preſent they
'are two fathoms in height, and almoſt four
'in breadth; and the ſides and roof are ſo
'thick, that one may lay the hand upon them
'without being incommoded by the heat. The
'dome, or roof, is ſhaped like a funnel, and
'has a large aperture at the top, through
'which clouds of flame and ſmoke inceſſantly
'iſſue. Beſides this principal aperture, there
'are five others ſmaller, which are covered
'with broken pots, but in ſuch a manner, that
'the workman can increaſe or diminiſh the
'heat, according as it may be found moſt con-
'venient; through theſe alſo he is enabled to
'diſcover when the porcelain is ſufficiently
'baked: having uncovered that hole which
'is neareſt the principal aperture, he takes a
'pair of pincers, and opens one of the caſes;
'if he obſerves a bright fire in the furnace, if
'all the caſes be red hot, and if the colours of
'the porcelain appear with full luſtre, he
'judges that it is in a proper ſtate; he then
'diſcontinues the fire, and intirely cloſes up
'the mouth of the furnace for ſome time. In
'the bottom of the furnace there is a deep
'hearth, about two feet in breadth, over which
'a plank

'a plank is laid, in order that the workman
'may enter to arrange the porcelain. When
'the fire is kindled on this hearth, the mouth
'of the furnace is immediately cloſed up, and
'an aperture is left, only ſufficient for the ad-
'miſſion of faggots, about a foot in length,
'but very narrow. The furnace is firſt heated
'for a day and night, after which two men
'keep continually throwing wood into it, and
'relieve each other by turns; an hundred and
'eighty loads are generally conſumed for one
'baking. According to the account of a Chi-
'neſe author, this quantity can ſcarcely be
'ſufficient, ſince he aſſures us, that two hun-
'dred and forty loads were formerly burnt,
'and twenty more, if the weather happened
'to be wet, although the furnaces were leſs
'by one half than they are at preſent. A ſlow
'fire was kept up in them for ſeven days and
'nights; the eighth day the fire was made
'very ſtrong; and it is to be remarked, that
'the caſes of the ſmall porcelain had been baked
'ſeparately before they were put in the fur-
'nace. We muſt, therefore, confeſs, that the
'ancient porcelain had a much better body
'than the modern. One thing alſo was ob-
'ſerved, which is now neglected: when the

'fire

'fire in the furnace was extinguiſhed, its 'mouth was not cloſed up till the end of ten 'days, for large porcelain, and till the end 'of five, for ſmall; at preſent a few days are 'ſuffered to elapſe before the furnace is opened, 'and the large pieces taken from it, for with-'out this precaution they would crack, or fall 'to pieces; but with regard to the ſmall, if 'the fire has been extinguiſhed towards even-'ing, they are taken out next morning. This 'is undoubtedly done with a deſign to ſave 'wood for a ſecond baking. As the porcelain 'is burning hot, the workman employs, for the 'purpoſe of taking it out, long ſcarfs, or pieces 'of cloth, which are ſuſpended from his neck.'

Several cauſes concur to render the beautiful porcelain of China exceedingly dear in Europe; beſides the great profit of thoſe who import it, and that gained from them by the Chineſe factors, it ſeldom happens that a baking ſucceeds completely. It ſometimes miſcarries intirely; and when the furnace is opened, the porcelain, together with the caſes, is found converted into a ſhapeleſs maſs, as hard as flint. Too ſtrong a fire, or damaged caſes, are ſufficient to ſpoil the whole proceſs. It is ſo much the more difficult to regulate the

the proper degree of heat, as the nature of the weather may change its action in an inſtant, as well as the quality of the matter upon which it acts, and that of the wood, which produces it. Beſides this, the pieces which are tranſported to Europe, are generally made after new models, and on that account much more difficult to be manufactured. A few faults are ſufficient to make them be rejected by the European merchant; if they are, they remain in the hands of the Chineſe workman, who cannot diſpoſe of them, becauſe they are not faſhioned according to the taſte of his nation; it is, therefore, neceſſary, that the porcelain exported by the Europeans ſhould pay for that which has been refuſed.

We muſt not, however, believe that the Chineſe workmen can imitate every propoſed model. Some meet with inſurmountable obſtacles; and yet pieces may be ſeen, taken from the furnaces, of ſuch extraordinary workmanſhip, that an European would judge it impoſſible to make them. F. d'Entrecolles particularly mentions a large porcelain lantern, all of one piece, which was ſo tranſparent, that a candle placed in it illuminated a whole chamber. This piece had been ordered by the

the heir apparent to the throne. This prince commanded alſo, at the ſame time, different muſical inſtruments to be made, and, among others, a kind of ſmall organ, called *tſeng*, compoſed of fourteen pipes, about a foot in length. This piece miſcarried; but the workmen ſucceeded better in forming flutes, flagellets, and another inſtrument, named *yun-lo*, conſiſting of ſeveral round plates, a little concave, which emit each a particular ſound. Numberleſs trials were made, before the thickneſs and degree of heat proper for obtaining all the tones neceſſary to produce an uniſon, could be diſcovered. The father of the emperor *Kang-hi* had ordered ſome jars to be made, three feet and a half in diameter, and two and a half in height; the bottom of each was to be half a foot, and the ſides four inches in thickneſs. Theſe works were, probably, intended to ſerve as bathing-tubs, or to hold gold-fiſhes. The workmen laboured for three years ſucceſſively, and though they made two hundred jars, not one of them ſucceeded, or was fit to be preſented to the monarch. The ſame prince gave orders for tiles to be made three feet in length, two and a half in breadth, and half a foot in thickneſs, for the purpoſe of ornamenting

ornamenting the front of an open gallery in his palace. Ineffectual attempts were made to execute theſe plates, and the mandarins of *King-te-tching* preſented a petition to the emperor, requeſting him to give up his deſign.

The Chineſe have greateſt ſucceſs in executing images, groteſque figures, and different kinds of animals. They have the art of making ducks and tortoiſes which float upon the water. F. d'Entrecolles ſpeaks of a porcelain cat, which was a moſt excellent imitation of nature; a lamp was fixed in its head, the flame of which formed its two eyes, and the effect of this figure was ſuch, that the rats in the night time were afraid to approach it.

The Chineſe divide their porcelain into ſeveral claſſes, according to its different degrees of fineneſs and beauty. The whole of the firſt is reſerved for the emperor. None of theſe works ever come into the hands of the public, unleſs they have blemiſhes or imperfections which render them unworthy of being preſented to the ſovereign. Among the porcelain, however, which is ſent to the emperor, there is ſome of an inferior quality, but it is not appropriated for his own uſe; it compoſes part of thoſe preſents, which he is under the

the neceſſity of diſtributing, in compliance with the eſtabliſhed rules of Chineſe ceremony. It is much to be doubted, whether any of the largeſt and fineſt porcelain of China has ever been brought to Europe; the miſſionaries, at leaſt, aſſure us that none of that kind is ſold at *Canton*. The Chineſe ſet ſome value upon the Dreſden porcelain, and ſtill more upon that which comes from the manufactories of France.

The uſe of glaſs is very ancient in China; it is related, in the *Large Annals*, that, 'In the 'beginning of the third century, the king of *Ta-'tſin* ſent to the emperor *Tai-tſou* a magnificent 'preſent of glaſs of all colours, and that ſome 'years after, a glaſs-maker, who had the art of 'converting flint into chryſtal by means of fire, 'taught this ſecret to ſome others, by which thoſe 'who had come and thoſe who then came from 'the Weſt acquired much glory.' That part of the *Annals* in which this quotation is to be found, was written in the ſeventh century. However, the little attention which at times ſeems to have been paid to the art of manufacturing glaſs, and its being loſt and revived at different periods, give us reaſon to ſuſpect that the Chineſe have never ſet great value upon

this branch, and that they have conſidered glaſs rather as an object of luxury than utility. They greatly admire the workmanſhip of our European chryſtal, but they prefer their own porcelain, which ſtands hot liquors, and which is much more uſed, and leſs liable to be broken. Their writers even, when they have occaſion to ſpeak of falſe pearls, mirrors, celeſtial globes, panes of glaſs, ſcreens, and of thoſe large vaſes which were made under the dynaſty of the *Han*, always mention the little eſtimation in which this ſubſtance was held. We muſt remark, that it is ſaid reſpecting theſe mirrors that *flint, and ſubſtances procured from the ſea, which had been reduced to aſhes, were uſed in the fabrication of them, and that a fire which could not melt gold, was not ſufficient to melt theſe mirrors.* The remembrance of a glaſs jar preſented to the emperor *Tai-tſou*, who mounted the throne in 627, is ſtill preſerved; this vaſe was of ſuch an enormous ſize, *that a mule might have entered it with as much eaſe as a gnat can enter a pitcher*, and it was neceſſary, in order to tranſport it to the palace, to ſuſpend it in a net, the corners of which were fixed to four carriages.

The emperors of the reigning dynaſty have entertained

entertained almoſt the ſame opinion as their predeceſſors reſpecting the little importance of glaſs manufactures. A glaſs-houſe is ſtill, however, kept up at *Pe-king*, at the emperor's expence, in which a certain number of vaſes and other works are made, which require ſo much the more labour and attention, as none of them are blown. But this manufactory, as well as many others, is conſidered only as an eſtabliſhment of pomp, and an appendage of the court, deſtined merely for the purpoſe of adding to imperial magnificence. This diſdainful indifference, ſhewn by the Chineſe for glaſs manufactures, clearly evinces how widely different their ideas are at preſent from thoſe of the Europeans.

CHAP. VII.

MEDICINE.

THE ſtudy of medicine among the Chineſe is as ancient as the foundation of their empire. Their phyſicians were never ſkilful anatomiſts, or profound philoſophers, yet, in certain reſpects, they have made a progreſs ſufficient to aſtoniſh the ableſt of ours in Europe.

Vital

Vital heat, and radical moiſture, ſay they, are the two natural principles of life; the blood and ſpirits are to be conſidered only as their vehicles. Theſe two principles are ſeated in all the principal parts of the body, in which they preſerve life and vigour. The ſeat of radical moiſture they ſuppoſe to be in the heart, lungs, liver and reins. They place vital heat in the inteſtines, the number of which they make amount to ſix; by means of the ſpirits and blood, the vital heat and radical moiſture are conveyed from theſe different ſeats to the other parts of the body. The Chineſe phyſicians ſuppoſe alſo, ſays F. du Halde, 'that the body, by means of the nerves, 'muſcles, veins, and arteries, is like a kind of 'lute, or muſical inſtrument, the different parts 'of which emit various ſounds, or rather have 'a kind of temperament proper for each, and 'ſuited to their figure, ſituation, and par-'ticular uſes, and that its different pulſes, 'which reſemble the different tones and 'notes of theſe inſtruments, enable one to 'judge infallibly of their ſituation and ſtate, 'in the ſame manner as a cord, more or leſs 'tenſe, touched in one place or in another, in 'a ſtronger or gentler manner, ſends forth dif-

'ferent ſounds, and diſcovers whether it be 'too much ſtretched, or too much relaxed.'

In a word, they ſuppoſe that between all the parts of the human body, there is a certain influence on the one hand, and a ſympathy on the other, and theſe form the baſis of their ſyſtem of phyſic. They pretend to judge of the ſtate of a patient, and to determine the nature of his diſeaſe, by the colour of the face and eyes, by inſpecting the tongue, noſtrils, and ears, and by the ſound of the voice; but it is chiefly upon a knowledge of the pulſe that they found their moſt infallible prognoſtics. Their theory reſpecting the pulſe is very extenſive, and varies according to circumſtances. One of the ancient phyſicians has left a complete treatiſe upon this ſubject, which ſtill ſerves as a guide. This work was compoſed about two hundred years before the Chriſtian æra; and it appears certain that the Chineſe were acquainted with the circulation of the blood long before any of the nations of Europe.

When a Chineſe phyſician is called to viſit a ſick perſon, he firſt places the patient's arm upon a pillow, after which, he applies his four fingers along the artery, ſometimes ſoftly, and ſometimes

ſometimes with force. He employs a conſiderable time in examining the beats of his pulſe, and in comparing their difference, for it is by a quicker or ſlower, a ſtronger or weaker pulſe, and its regular or irregular motion, that he diſcovers the ſource of the diſorder, and, without aſking any queſtions, informs the patient where he feels pain, what parts are attacked, and what are moſt expoſed to danger; he alſo tells him in what manner, and in what time, his diſorder will terminate.

From this preciſion, one would be apt to conclude that the Chineſe are much better acquainted with anatomy than is generally ſuppoſed in Europe. It is true, they never uſe diſſection, and that they do not even open the bodies of their dead; but if they neglect to ſtudy nature in dead ſubjects, which always leave much to be gueſſed, it appears that they have long ſtudied living nature with profound attention, and with advantage. Living nature may, perhaps, not be impenetrable to an obſervation of three thouſand years. The Egyptians did not permit the opening of dead bodies, and yet it was from their ſacred books that Hippocrates derived the greater part of his knowledge. The Chineſe phyſic

is almoſt all quackery. They have the greateſt confidence in their ſimples, which indeed have ſingular virtues; but it requires no little ſkill to know them thoroughly, and to be able to adminiſter them ſeaſonably.

It is alſo with ſimples and a few fruits, that the Chineſe phyſicians compoſe the greater part of their cordials. Theſe they conſider as neceſſary to effect a radical cure; beſides this, they preſcribe the ſtricteſt regimen in the higheſt ſtage of the diſeaſe, and forbid entirely the uſe of water to the patient, unleſs its bad qualities have been corrected by the action of fire.

Their herbal is very extenſive, and, according to their account, claſſed with the greateſt regularity and order. The principal work of this kind which the Chineſe have, and which is commonly called *the Chineſe Herbal*, is divided into fifty-two books. The emperor *Chin-nong* was the firſt who wrote concerning the number and virtues of medicinal plants; and this prince is conſidered by the Chineſe as the inventor of medicine among them. His work, in a great meaſure, is incorporated into the general herbal already mentioned.

Gin-ſeng is conſidered by the Chineſe phyſicians

ficians as a plant of the firſt claſs, and, by way of excellence and diſtinction, is called *the plant*. Beſides many other virtues aſcribed to it, they aſſure us that it preſerves the body in good condition, fixes the animal ſpirits, ſtops palpitations, baniſhes malignant vapours, preſerves the ſight, dilates the heart, invigorates the judgment, and comforts the ſtomach; that it prevents, or removes obſtructions, cures the dropſy, ſtrengthens the noble parts, and all the viſcera in general, and that it obviates weakneſs of the lungs, &c. and laſtly, that it prolongs life. But in almoſt all theſe caſes, the uſe of *Gin-ſeng* muſt be frequently repeated. It is prepared ſeventy-ſeven different ways, which form as many different preſcriptions.

This valuable root is become exceedingly ſcarce. It was formerly ſold for its weight of ſilver; at preſent it coſts almoſt its weight of gold.

Tea alſo is much uſed in the Chineſe medicine, and great and wonderful properties are aſcribed to it, eſpecially if it has been gathered upon any of the ſummits of the mountain *Mong-chan*. It is recommended to thoſe who uſe tea, to drink it only warm, in ſmall quantities, and never faſting. According to the

Chineſe phyſicians, the ſeeds of the tea are endued alſo with certain virtues; they cure coughs, and the aſthma, and diſſipate phlegm. When pounded, they are uſed by the ſcourers for cleaning clothes.

The Chineſe phyſicians uſe, with ſucceſs, the fleſh, gall, ſkin, bones, and ivory of the elephant in curing various diſtempers. The fleſh, fat, milk, hair, and even the dung of the camel have alſo their peculiar properties. The *ſea-horſe* muſt, indeed, have a very ſingular property, if, as the Chineſe aſſure us, it has that of procuring a woman, whoſe life is in danger, a ſafe and eaſy delivery, and of preſerving the fruits of her womb. This marine inſect, which is ſhaped like a horſe, is about ſix inches in length. 'It is ſufficient to put 'it into the hand of a woman in labour,' ſays a Chineſe author: 'ſhe will be then de-'livered of her burden with the ſame facility 'as an ewe which has gone her full time.

Other remedies highly eſteemed by the Chineſe are as follow; *petrified crabs*, a ſalutary and powerful antidote againſt all kinds of poiſon; *muſk*, uſeful in a variety of diſeaſes; it counteracts bad air of whatever nature, expels wind, cures melancholy, and the bite of ſerpents,

pents, &c. With regard to rhubarb, they entertain almoſt the ſame opinion as our phyſicians in Europe, except that they never preſcribe it unprepared, or in powder. Another root, on which they ſet a high value, is that called *Tang-coue*. It increaſes the blood, aſſiſts circulation, and invigorates the whole frame. The *Ngo-kiao*, among many other virtues, has that of always mitigating, and ſometimes curing diſeaſes of the lungs. This fact has been confirmed by repeated experiments.

The Chineſe have numberleſs books upon medicine, and no nation at preſent can boaſt of any ſo ancient. The works publiſhed by different phyſicians, upon the ſame ſubjects, have been incorporated, and formed into ſeparate tracts; their preſcriptions, their ideas, and their opinions have been compared, and what would afford matter of ſurpriſe, even in Europe, is, that much order, preciſion, and perſpicuity, appear in all theſe collections. The reſult of the general principles laid down by the Chineſe, is, that every diſeaſe ſucceſſively acts upon the heart, the liver, the lungs, the ſtomach, the entrails, and the reins; that its paſſage from one of theſe parts to another produces a ſlight criſis, a general

revolution, a grand criſis, and that it is of the utmoſt conſequence to be able to determine when it is proper to attack the diſorder by direct remedies, to check its progreſs, or ſimply to change its courſe, in order to weaken it; and, laſtly, to be able to diſtinguiſh when it is neceſſary to accelerate or retard a criſis, or when it ought to be left entirely to nature.

But one of the moſt extraordinary operations which can be employed in the healing art is that named by the Chineſe phyſicians *Tcha-tchin*, or *pricking with the needle*. It conſiſts in making punctures with needles prepared for that purpoſe in the fine ramifications of the arteries, but without drawing blood, and burning upon them ſmall balls of the down of the mugwort, which have the ſame effect as a cautery. The efficacy of this mode of treatment has been fully atteſted by numberleſs cures which appear almoſt ſupernatural. The whole ſecret of this method is, to know where to make the punctures, how many may be neceſſary, and the manner of puſhing in and drawing out the needles. The patient is ordered at the ſame time to take ſome internal medicines.

When a perſon is afflicted with numbneſs, ſpaſms,

ſpaſms, pains in the limbs, &c. another ſingular, but a much more ancient, method of cure is adopted. The patient is placed in ſuch a poſture as may prevent a free circulation in ſuch or ſuch a part of the body, and he is obliged to confine his breath within his mouth, until his breathing becomes almoſt inſenſible. This ſimple treatment, joined to remedies no leſs ſimple, and to a proper regimen, is generally followed by a perfect cure.

The art of diſcovering whether a man has hanged himſelf, or been ſtrangled by others; and whether he has drowned himſelf, or been thrown into the water after his death, is a diſcovery which belongs to the Chineſe only. In certain criminal caſes, it tends greatly to eaſe the embarraſſment of their tribunals, and might in the like circumſtances often ſerve to clear up the doubts of ours.

Inoculation was practiſed in China a long time before it was known in Europe; this, however, does not prove that the Europeans are indebted to the Chineſe for it. The Chineſe, indeed, place leſs confidence in it than the Europeans, and for this reaſon, becauſe the former are convinced, by numberleſs inſtances, that it does not prevent a return of the ſmall-

ſmall-pox when it becomes epidemical. They are of opinion, alſo, that this diſeaſe has not exiſted always among them; and they fix the date of its origin at a period about three thouſand years back. The name given it in China is *tai-tou*, which means, *poiſon of the mother's breaſts*. They diſtinguiſh it into forty different kinds; but experience plainly demonſtrates that the ſmall-pox is not dangerous in the warm provinces of China; in the cold, it produces little eruption: it is in the temperate that it extends its ravages wideſt. The Chineſe phyſicians, therefore, regulate their mode of treating this diſtemper according to the climate, and to the age and habit of the patient.

We have already given a hint of the great ſagacity diſplayed by the Chineſe tribunals in diſcovering whether a perſon has died a natural death, or in conſequence of ſome violence, and even after the body has begun to corrupt. As the importance of this ſubject requires a fuller detail, we ſhall here give it, to terminate the chapter. The body is firſt taken from the earth, and waſhed in vinegar. After this, a large fire is kindled in a pit dug on purpoſe, ſix feet long, three wide, and the ſame in depth; and this fire is continually augmented,

mented, until the ſurrounding earth becomes as hot as an oven. The remaining fire is then taken from the pit; a large quantity of wine is poured into it, and it is covered with a hurdle, made of oſier-twigs, upon which the body is ſtretched out at full length. A cloth is thrown over both, in the form of an arch, in order that the ſteam of the wine may act upon it in every direction. At the end of two hours, this cloth is taken off, and if any blows have been given, they then appear upon the body, in whatever ſtate it may be.

The ſame experiment is even extended to bones, ſtripped of their fleſh. The Chineſe aſſure us, that, if the blows given have been ſo ſevere as to occaſion death, this trial makes the marks appear upon the bones, although none of them may be broken, or injured. We muſt here remark, that the wine, of which we have ſpoken, is nothing but a kind of beer, made from rice and honey. This obſervation we conſider to be of importance, ſhould any attempt ever be made in Europe, to prove the truth of this expedient, which deſerves ſo much to be verified.

CHAP.

CHAP. VIII.

MUSIC OF THE CHINESE.

IT is very ſingular, that the modern Chineſe entertain the ſame ideas reſpecting their ancient muſic, as thoſe which have been tranſmitted to us concerning that of the Greeks and Egyptians; and that they regret their ancient harmony, as we lament the loſs of that which has been ſo much extolled by antiquity, and of which ſo many wonderful things have been related. If Egypt had a Hermes, or Mercury Triſmegiſtus, who, by the ſoftneſs and charms of his voice, finiſhed the civilization of men; if Greece had an Amphion, who built cities by his harmony alone; and an Orpheus, who, by the ſound of his lyre, ſuſpended the courſe of rivers, and made the moſt rugged rocks follow him, China boaſts of no leſs miracles performed by her ancient muſicians. We are told of a *Lyng-lun*, a *Kouei*, and a *Pin-mou-kia*, who, by touching their *kin and their ché*, produced ſounds capable of ſoftening the hearts of men, and of taming the moſt ferocious animals.

More

More than eight centuries before the exiſtence of the ſon of Antiope, and of the famous ſinger of Thrace, the inimitable *Kouei* ſaid to the emperor *Chun*, 'When I touch the ſtones, 'which compoſe my *king*, and make them 'ſend forth a ſound, the animals range themſelves around me, and leap for joy.' The ancient muſic, according to the Chineſe writers of every age, 'could call down ſuperior ſpirits 'from the ethereal regions; raiſe up the manes 'of departed beings; inſpire men with a 'love of virtue, and lead them to the practice 'of their duty, &c.' 'Are we deſirous,' ſay the ſame authors, 'of knowing, whether a 'ſtate be well governed, and whether the 'morals of its inhabitants be virtuous or corrupt,—let us examine what kind of muſic is eſteemed among them.' This rule was not neglected by *Confucius*, when he travelled through the different petty kingdoms into which China was divided in his time; ſome veſtiges of the ancient muſic even then remained; and his own experience had taught him how much influence harmony has over the paſſions and movements of the ſoul. It is, indeed, related, that when he arrived in the kingdom of *Tſi*, he was entertained with a piece

a piece of the muſic called *Chao*, that is to ſay, of that muſic which *Koueï* compoſed, by order of *Chun*. 'For more than three months,' ſay the authors of his life, 'it was impoſſible 'for him to think of any thing elſe; the moſt 'exquiſite food, prepared in the moſt delicate 'manner, could neither awaken his taſte, nor 'excite his appetite, &c.'

F. Amiot applied himſelf, with the utmoſt attention, to ſtudy the muſical ſyſtem of the ancient Chineſe. At firſt he tranſlated ſome of their authors which treat upon this ſcience; but after all his reſearches, and long labour, he could form only very faint notions reſpecting this primitive theory, until he received, from Europe, the *Abbé Rouſſier's Eſſay on the Muſic of the Ancients*. This excellent work afforded him new light, and gave him a diſtinct view of numberleſs objects which he had before found enveloped with obſcurity. The theory of the Abbe *Rouſſier* appeared to him ſo juſt, and agreeable to truth, that it was even applicable to that muſic which was the ſubject of his inveſtigation. The above miſſionary greatly laments, that this profound harmoniſt himſelf had not an opportunity of ſearching the Chineſe antiquities; and, by pointing

pointing out the diſcoveries which the abbé might have made, he gives us ſome idea of the ſyſtem of the ancient muſic, and ſhews how much anterior it is to that of all other nations.

'By collecting,' ſays *F. Amiot*, 'the ſcattered fragments of the moſt ancient archives 'at preſent exiſting, the Abbé *Rouſſier* would 'have diſcovered, that, before Pythagoras, that 'even before Mercury himſelf, the diviſion of 'the octave into twelve ſemitones, called the 'twelve *lu*, was known in China; that theſe 'twelve *lu*, diſtributed into two claſſes, were 'diſtinguiſhed into *perfect* and *imperfect*; that 'the neceſſity of this diſtinction was known; 'and, laſtly, that the formation of each of theſe 'twelve *lu*, and of all the muſical intervals 'depending upon them, were in the ſyſtem '*which the Chineſe had invented*, only the ſimple 'reſult of twelve terms, in geometrical pro-'greſſion, increaſing in a triple ratio, from 'unity to the number 177,147 incluſively *.

'Proceeding in his reſearches, the Abbé '*Rouſſier* would doubtleſs have diſcovered the

* See Mémoire ſur la Muſique des Anciens, Art. 9, p. 57.

'true reaſons which have induced the Chineſe, 'from the remoteſt ages of antiquity, to men- 'tion, in their ſcale of muſic, only theſe five 'notes, *koung*, *chang*, *kio*, *tché*, *yu*; which cor- 'reſpond to our *fa*, *ſol*, *la*, *ut*, *re*; while they 'had two others, the *pien-koung*, correſponding 'to our *mi*, and the *pien-tché*, or *ſi*, to com- 'plete their gamut, and fill up *thoſe pretended* '*gaps*, *which*, *in their ſyſtem*, appear, at firſt 'ſight, *to be always waiting for ſome new* '*tones**.

'He would have been, perhaps, convinced, 'that the relation which the Egyptians pre- 'tended to ſubſiſt between muſical ſounds 'and the planets, between the ſame ſounds 'and the twelve ſigns of the zodiack, the 'twenty-four hours of the day, the ſeven days 'of the week, and other objects, was only a 'faint copy of what the Chineſe had eſtab- 'liſhed many ages before the Egyptians were 'acquainted with the diviſion of the zodiack 'into twelve ſigns; before they knew the 'names of *Sabaoth* and Saturn, and many 'others, which marked out the different ob- 'jects of this relation.

* See Mémoire ſur la Muſique des Anciens, p. 33 & 129.

'Struck

'Struck with the ſcrupulous nicety of the 'ancient Chineſe, in their experiments reſpect-'ing ſounds, and ſtill more with their ſingu-'lar attachment to wind-inſtruments, which 'were the only kind they uſed, the Abbé 'would have, undoubtedly, concluded, that 'they were the *inventors* of their own method. 'He would have, perhaps, concluded alſo, 'that the lyre of Pythagoras, his inverſion of 'the diatonic tetrachords, and the formation 'of his grand ſyſtem, were merely borrowed 'from the Chineſe of the early ages; whom 'we muſt, undoubtedly, allow to have been 'the inventors of the *kin* and the *ché*, which 'alone comprehend every poſſible ſyſtem of 'muſic. He would have perceived, that the 'Greeks, and Pythagoras himſelf, did nothing 'but apply that theory to ſtrings which the 'Chineſe had before formed, and applied to 'pipes.'

'By cloſely examining the different me-'thods employed by the ancient Chineſe to 'fix the generating *lu*, and the fundamental 'tone of this *lu*, the Abbé Rouſſier would 'have been alſo convinced that, to determine 'this point, this certain and infallible rule 'aſſigned by Nature itſelf, the Chineſe were

'not afraid of ſubmitting to the moſt laborious 'operations of geometry, and to the moſt te- 'dious and diſguſting calculations in the 'ſcience of numbers, by means of which they 'have at length obtained, if not the true di- 'menſions of each note, the true meaſure of 'thoſe intervals which form it, the laws of 'their reciprocal generation, and the different 'relations which muſt neceſſarily ſubſiſt be- 'tween them; at leaſt ſuch approximations as 'are ſufficient, and which, in ſome degree, 'can ſcarcely be diſtinguiſhed from the truth. 'I entertain not the leaſt doubt, that the Abbé, 'then full of eſteem for the ancient Chineſe, 'would have readily transferred to them thoſe 'praiſes which he beſtows upon the wiſe 'Egyptians; and would not have heſitated to 'allow them the honour of that very exten- 'ſive ſyſtem which he aſcribes to the latter, 'or *to any other people more ancient than the 'Greeks and the Chineſe.*'

The Abbé *Rouſſier*, in a note upon this text, ſays, that he not only agrees in opinion with *F. Amiot*, that '*the juſt dimenſions of each tone*, '*their reciprocal generation*, and, in a word, 'all the true muſical proportions, ſuch as they 'were adopted by Pythagoras, are really a diſ-

'covery of the ancient Chineſe; but that the *ap-*
'*proximations*, of which this learned miſſionary
'here ſpeaks, are the work of the modern
'Chineſe; that is to ſay, the conſequence of
'thoſe errors under which they ſeem to have
'been, ever ſince three centuries before the
'Chriſtian æra.'

It muſt, undoubtedly, appear very extraordinary, that the muſical ſyſtem, ſo long attributed to the Egyptians and the Greeks, ſhould have been diſcovered in China; and that it is beyond a doubt that it had its origin there, at an epocha much anterior to the times of Hermes, Linus, or Orpheus. We ſhall not enter into that tedious detail which would be requiſite to explain this ſyſtem, our readers may find it in the diſſertation of *F. Amiot* *, publiſhed by the Abbé *Rouſſier*, and which this learned theoriſt enriched with his own obſervations.

We muſt now ſpeak of muſical inſtruments. The Chineſe have always diſtinguiſhed eight different ſounds; and they believe that nature, in order to produce them, formed eight

* This diſſertation forms the ſixth volume of a work entitled, *New Memoirs reſpecting China*.

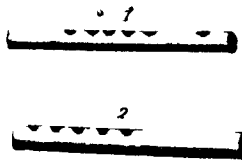
kinds of ſonorous bodies. The order in which they diſtribute theſe ſounds, and the inſtruments they have conſtructed to produce them, are as follow: 1ſt, The ſound of ſkin, produced by drums. 2dly, The ſound of ſtone, produced by the *king*. 3dly, That of metal, by bells. 4thly, That of baked earth, by the *hiuen*. 5thly, That of ſilk, by the *kin* and the *chê*. 6thly, That of wood, by the *yu* and the *tchou*. 7thly, That of bamboo, by the *koan*, and different flutes. And, 8thly, That of a gourd, by the *cheng*.

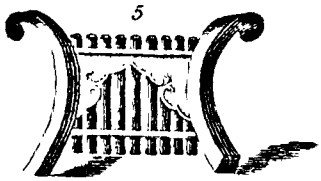
The firſt drums were compoſed of a box, made of baked earth, covered at both extremities with the tanned hide of ſome animal; but, on account of the weight and brittleneſs of baked earth, wood was ſoon ſubſtituted in its ſtead. The Chineſe have drums of various kinds; the greater part of them are ſhaped like our barrels, and ſome are cylindric.

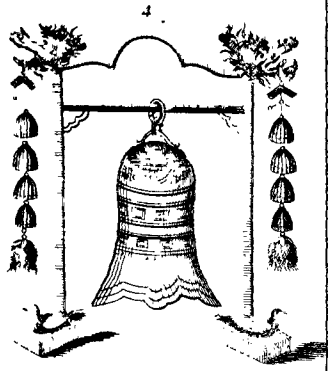
The Chineſe are, perhaps, the only nation who have had the ingenuity to apply ſtones to the purpoſe of making muſical inſtruments. We have already deſcribed the different kinds of ſonorous ſtones which are found in this empire *; the inſtrument conſtructed of them

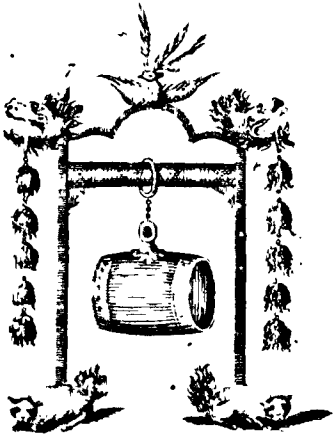
* Vol. I. p. 404.

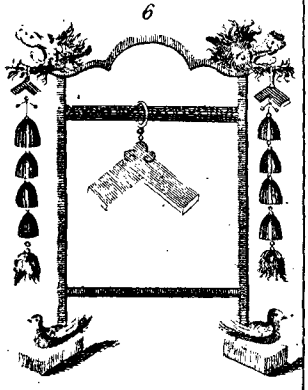
is











1.2. *Flutes.* 3 Ting *or Vase for Sacrifices.* 4 Yong *or Bell.* 5 Siao *kind of Organ.* 6 Ming-Kieou *or Square of Stone.* 7 Feu-Kou.

is called *king*, and is diſtinguiſhed into *tſé-king*, and *pien-king*. The *tſé-king* conſiſts of only one ſonorous ſtone, which, conſequently, produces only one tone. The *pien-king* is an aſſortment of ſixteen ſtones, ſuſpended together, which form all the tones admitted into the muſical ſyſtem of the ancient Chineſe. Theſe ſtones are cut into the form of a carpenter's ſquare; to make their tone flatter, their thickneſs is diminiſhed; and to render it ſharper, ſomething is taken from their length.

The Chineſe have always made their bells of a mixture of tin and copper. Their ſhapes are various; thoſe of the ancients were not round, but flatted, and in the lower part reſembled a creſcent*. The Chineſe have formed an

* Some of the Chineſe bells are of an extraordinary ſize. *F. Magaillans* aſſures us, that there is one at *Pe-king*, uſed for announcing the hours or watches of the night, which, probably, is ſuperior to every thing of the kind in the world. Its ſound, which is prodigiouſly loud and ſtrong, has a moſt awful effect in the night-time, by its reverberating round the walls, and by the echo of the ſurrounding country. This enormous inſtrument is about thirteen feet and a half in diameter, forty-two in circumference, twelve and a half in height, and weighs upwards of 120,000 pounds, or above fifty tons. The great bell

an inſtrument of ſixteen bells, properly aſſorted, ſo as to correſpond with the ſonorous ſtones, of which the *king* are compoſed.

The

of *Erfort*, mentioned by *Kircher*, in his *Muſurgia Univerſalis*, weighs only 25,000 pounds.

There are ſeveral other bells of immenſe ſize at *Peking*, one of which deſerves greatly to be admired on account of the beautiful characters with which it is covered; they are as neat and perfect, as if traced out by the hand of the fineſt writer, or formed upon wax, by means of a ſtamp. *F. Rougemont* tells us, in his *Hiſtoria Tartaro-Sinica*, that *F. Adam Schal*, aſſiſted by *F. Verbieſt*, raiſed two of theſe bells to the top of a tower, one hundred and fifty Chineſe cubits in height (above 130 French feet), by two hundred workmen only, to the great aſtoniſhment of the Chineſe, who imagined that ſeveral thouſands would be neceſſary; and that, two years afterwards, he raiſed a third with ſtill greater facility, although he employed only one hundred and twenty young men. According to *F. le Comte*, the Chineſe, in all their cities, have bells for marking the hours and watches of the night. They generally divide the night into five watches, which begin at ſeven or eight in the evening. On the commencement of the firſt, they give one ſtroke, which is repeated a moment after; and thus they continue for two hours, till the beginning of the ſecond. They then give two ſtrokes, which are repeated at equal intervals, till the beginning of the third watch. And thus they proceed to the fourth and fifth, always encreaſing the number of ſtrokes. They uſe alſo, for the ſame purpoſe,

enormous

The inſtrument *hiuen*, which is made of baked earth, is highly reſpected by the Chineſe, on account of its antiquity. They diſtinguiſh it into two kinds, the great and the ſmall *hiuen*. 'The great *hiuen*,' ſays the Dictionary *Eulh-ya*, 'is like a gooſe's egg; and 'the ſmall *hiuen*, like that of a hen. It has ſix 'holes for the notes, and a ſeventh for the 'mouth.'

The *kin* and the *ché* emit the ſound of ſilk. Theſe inſtruments have been alſo known from the remoteſt antiquity. The *kin*, which has ſeven ſtrings, made of ſilk-thread, is diſtinguiſhed into three kinds, differing only in ſize: the great *kin*, the middle *kin*, and the ſmall *kin*. The body of this inſtrument is formed of the wood of the *toung-mou*, and varniſhed black; its whole length is about five feet five inches. The *ché*, of which there are five kinds, is furniſhed with twenty-five ſtrings, and its ordinary length is nine feet. *F. Amiot* aſſures us, that we have no inſtrument in Europe that deſerves to be preferred to it.

enormous drums, upon which they beat in the ſame manner. *F. Magaillans* ſpeaks of one at *Pe-king*, which was above forty feet in circumference.

The inſtruments which emit the ſound of wood are the *tchou*, the *yu*, and the *tchoung-tou*; the firſt is ſhaped like a buſhel, and is beat on the inſide with a hammer; the ſecond, which repreſents a tyger ſquatting, is made to ſound by ſcraping its back gently with a rod; the third, is a collection of twelve pieces of board tied together, which are uſed for beating time, by holding them in the right hand, and knocking them gently againſt the palm of the left.

The bamboo furniſhes a numerous claſs of inſtruments, compoſed of pipes joined together, or ſeparate, and pierced with more or fewer holes. The principal of all theſe wind inſtruments is the *cheng*, which emits the ſound of a gourd. The neck of the gourd is cut off, and the lower part only is reſerved, to which a cover is fitted, having as many holes as are equal to the number of ſounds required. In each of theſe holes, a pipe is fixed, made of bamboo, and ſhorter or longer, according to the tone it ought to emit. The mouth of the inſtrument is formed of another pipe, ſhaped like the neck of a gooſe; it is fixed to the gourd on one ſide, and ſerves to convey the air to all the pipes it contains. The ancient

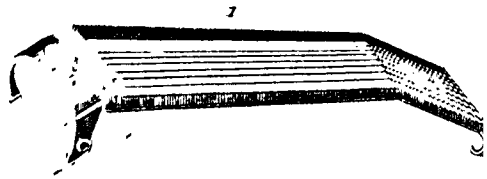
cheng

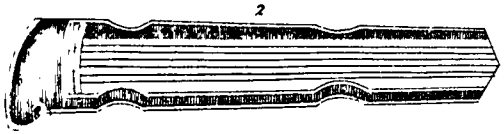
cheng differed in the number of their pipes; thoſe uſed at preſent have only thirteen. This inſtrument appears to have ſome affinity with our organ.

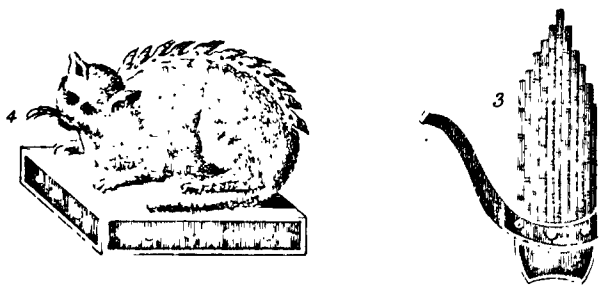
The Chineſe are not acquainted with the uſe of our muſical notes; they have not that diverſity of ſigns which diſtinguiſh the different tones, and the gradual elevation, or depreſſion of the voice, nor any thing to point out the various modifications of ſound which produce harmony. They have only a few characters to mark the principal notes: all the airs which they have learned, they repeat merely by rote. The emperor *Kang-hi* was, therefore, greatly aſtoniſhed at the facility with which an European could catch, and remember an air the firſt time he heard it. In 1679, he ſent for Fathers *Grimaldi* and *Pereira* to the palace to play ſome tunes upon an organ and a harpſichord, of which they had ſome time before made him a preſent. He appeared much ſatisfied with the European muſic, and ſeemed to liſten to it with great pleaſure. He afterwards ordered his muſicians to play a Chineſe air; F. *Pereira* took his pocket book, and pricked down the whole air while the muſicians were playing it; when

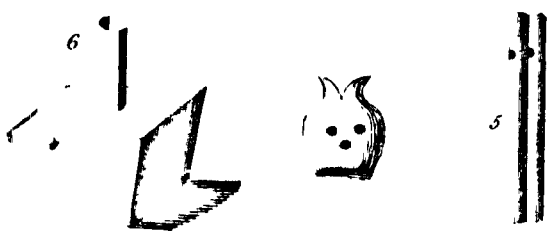
when they had done, the miſſionary repeated the air without omitting a ſingle note, and with as much eaſe as if he had employed a long time in ſtudying it. The emperor was ſo ſtruck with aſtoniſhment, that he could ſcarcely believe what he had ſeen with his own eyes; he could not comprehend how a ſtranger could learn a piece of muſic ſo quickly, which had coſt ſo much time and labour to his muſicians, and how it was poſſible, by the help of a few characters, to make himſelf ſo far maſter of it, as not to be in any danger of forgetting it. He beſtowed the higheſt praiſes on the European muſic, and admired the means which it furniſhes to facilitate and leſſen the labour of the memory. Some remains of incredulity made him, however, wiſh to have the experiment ſeveral times repeated. He himſelf ſung various airs, which the miſſionary pricked down in proper time, and repeated immediately with the utmoſt preciſion: *I muſt confeſs*, ſaid the emperor, *that the European muſic is incomparable, and that the like of this Father* (F. Pereira) *is not to be found in my whole kingdom.*

CHAP.









Musical Instruments.

1 The Se 2 the Kin 3 Sing or portable Organ. 4 the Yu an Instrument of Metal 5 Kuon or double Flute. 6 Teho.

CHAP. IX.

PAINTING, CIVIL AND NAVAL ARCHITECTURE.

THE Chineſe painters have been long ſince decried in Europe; but we are of opinion, that to appreciate their merits juſtly, it would be neceſſary to ſee ſome of their beſt works, and not to judge of them from the fans and ſcreens which are brought us from *Canton*. What would be the conſequence, were we to judge of the French ſchool from thoſe wretched pieces which were formerly expoſed upon the bridge of Notre-Dame, at Paris? The Chineſe pretend to have had their *Le Brun*, their *Le Sueur*, and their *Mignard*; even at preſent they have painters who are held in high eſtimation among them. Their works, however, are never carried from *Pe-king* to *Canton*, becauſe they would not find purchaſers among the European merchants. Theſe are fond only of naked figures; of licentious and indecent ſubjects: and ſome of the miſſionaries lamenting the depravity of their taſte, aſſure us, that by the temptation of money, they prevail

vail upon the daubers of *Canton* to execute pieces for them, the obſcenity of which may gratify the taſte, and tickle the fancy of an European voluptuary.

It ſeems, however, to be univerſally agreed, that the Chineſe have no notion of correctneſs or perſpective, and little knowledge of the beautiful proportions of the human body. But thoſe, even, who refuſe them the talent of painting figures well, cannot diſallow that they particularly excel in flowers and animals. They execute theſe ſubjects with much taſte, juſtneſs, and freedom, and they pride themſelves, above all, in an exactneſs of repreſentation, which might appear to us trifling and minute. An European painter relates, that having been employed in the palace to paint ſome flowers of the *lien-hoa* on the fore-ground of a large landſcape, a Chineſe painter, one of his friends, obſerved to him, that he had omitted ſome of the fibres and notches of the leaves: 'That undoubtedly is a trifle,' added he, 'and the omiſſion cannot be perceived at 'the proper point of view; but a connoiſſeur 'here never pardons ſuch a neglect; truth, 'according to us, is the chief excellence of a 'painting.' The elementary books of the Chineſe

Chineſe, which explain the rules of this art, are particularly diffuſe on that part which concerns plants and flowers; they enter into a minute detail reſpecting all their parts, of which they lay down the meaſures and proportions; they treat ſeparately of the ſtalk, branches, leaves, buds and flowers, pointing out all the forms and tints which they aſſume in the different ſeaſons. They will remark, for example, that the ſhades of colour are not the ſame in two leaves, on two ſtems having the ſame flowers, when the one is full blown, and the other only beginning to break through the calyx; in ſhort, no perſon is aſtoniſhed in China, to hear a painter aſk his pupil how many ſcales there are between the head of a carp and its tail.

Painting muſt make little progreſs in China, becauſe it is not encouraged by government; it is reckoned among the number of thoſe frivolous arts, which contribute nothing towards the proſperty of the ſtate. The emperor's cabinets and galleries are filled with European paintings; he employed for a long time the pencils of *Caſtiglione* and *Attiret*, both eminent artiſts, whom he highly eſteemed, and whoſe work he often inſpected; but on account

count of that notion entertained of the political inutility of painting, he rejected an offer made by them of eſtabliſhing a ſchool for painting, and of inſtructing pupils in that art. The prince was afraid, leſt, by his approbation, he ſhould awaken the ancient taſte of the Chineſe for painting, an immoderate taſte, which, under the preceding dynaſties, had known no bounds.

Painting in freſco was known in China long before the Chriſtian æra. It was much in vogue under the *Han*, who ornamented the walls of their principal temples with it. This kind of painting made freſh progreſs, and gained more admirers in the fifth and ſixth centuries. It is related of the painter *Kao-hiao*, that the hawks which he had painted upon the outer wall of one of the imperial halls, had ſuch a reſemblance to nature, that the little birds never ventured to approach them, and were often ſtruck with ſo much terror, that they ſcreamed out, and fled with precipitation. Beſides the horſe of *Tang-iſé*, which many took for a real animal, we are told alſo of the door of *Fan-hien*, which was ſo perfect an imitation, that thoſe who entered the temple where it was painted upon the wall, attempted

tempted to go out by it, unleſs they obſerved it very cloſely, or were prevented by thoſe who had before ſeen it. The preſent emperor has in his park an European village, painted in freſco, which produces the moſt agreeable deception. The remaining part of the wall repreſents a landſcape, and little hills, which are ſo happily blended with the diſtant mountains behind, that it is almoſt impoſſible to conceive any compoſition more ingeniouſly imagined, or better executed. This beautiful work is the production of Chineſe painters, and was copied from deſigns ſketched out for them.

Engraving in three, four, and five colours, is very ancient among the Chineſe, who diſcovered that method long before it was known in Europe.

The chiſſel of the Chineſe ſculptors is ſeldom employed, becauſe, if we except the idols of their temples, the luxury of ſtatues is not known in this empire; that kind of preſcription which derives authority from its antiquity, is ſtill kept in force by government. There is not a ſingle ſtatue to be ſeen in the ſquares or public edifices of *Pe-king*; the ſame remark may be made reſpecting the emperor's palace. The only real ſtatues to be found in China, are

are thoſe which, for the ſake of ceremonious diſtinction, are uſed to ornament the avenues leading to the tombs of princes, and great men of a certain rank; we muſt alſo add thoſe which are placed near the emperor's coffin, and that of his ſons and daughters in the interior part of the vault, where their remains are depoſited; they are, however, hid from the public, and this funeral cuſtom, unknown to former dynaſties, muſt be conſidered as peculiar to the preſent reigning family.

The Chineſe architecture is not the mere effect of cuſtom without any fixed ſyſtem; it has its principles, rules, and proportions. When a pillar is two feet in diameter at the baſe, it muſt be fourteen in height, and by one or other of theſe meaſures that of every part of the building may be determined. This architecture, though it has no relation whatever with that of Europe; though it has borrowed nothing from the architecture of the Greeks, has a certain beauty peculiar to itſelf. The manſions of the emperor are real palaces, and by the immenſity, ſymmetry, height, regularity, and magnificence of the numberleſs buildings which compoſe them, they announce, in a ſtriking manner, the majeſty and greatneſs of the maſter

maſter who inhabits them. The *Louvre* would occupy but a very ſmall ſpace in one of the numerous courts of the imperial palace at *Pe-king*. All the miſſionaries who had acceſs to the interior part of this vaſt and ſuperb habitation, agree, that if each of its parts, taken ſeparately, does not afford ſo much delight to the eye as ſome pieces of the grand architecture of Europe, the whole, however, preſented a ſight which exceeded every thing they had before ſeen.

Almoſt all the houſes and buildings of China are conſtructed of wood. This is not owing to a ſcarcity of ſtone or marble, for the greater part of the provinces are ſufficiently abundant in both, and ſeveral cities are paved with marble of all colours; neither is it to be attributed to the difficulty of tranſporting them: all the emperor's gardens are interſperſed with enormous artifical rocks; the foundations of all his palaces conſiſt of immenſe blocks both of marble and alabaſter; and the ſteps of all the ſtairs, however high or broad they may be, are of one ſingle piece. Beſides the dread of earthquakes, there are other reaſons which prevent the Chineſe from building with ſtone or marble; the heat and dampneſs of

the ſouthern provinces, and the ſevere cold in thoſe of the north, would render ſuch houſes unwholeſome, and almoſt uninhabitable. Even at *Pe-king*, where rains are of ſhort duration, it is found neceſſary to cover the ſmall marble ſtair-caſes of the imperial palace with pieces of felt: the humidity of the air moiſtens and ſoaks into every thing. During winter, the cold there is ſo exceedingly ſharp and ſevere, that no window fronting the North can be opened, and water continues conſtantly frozen to the depth of a foot and a half for more than three months.

The ſame reaſons prevent alſo a variety of ſtories; neither a ſecond nor third ſtory would be habitable during the great heats of ſummer, or the rigorous cold of winter. Though *Pe-king* is ſituated more to the North than the reſt of the empire, the heat there, during the dog-days, is ſo intolerably ſcorching, that the police obliges tradeſmen and ſhopkeepers to ſleep in the open air in the piazzas of their houſes, leſt they ſhould be ſtifled by remaining in the interior apartments. The habitations of the great, and of rich people, conſiſt generally of five large courts, encloſed on every ſide with buildings; upper ſtories would

would therefore contain only ſuperfluous apartments: houſes of different ſtories could not afford any additional convenience to people of the lower claſſes; a ſpacious and retired court would even be neceſſary in theſe for the women, otherwiſe their cloiſters would become the moſt unwholeſome and diſmal of priſons. Beſides, a ſmall family could not alone occupy a houſe conſiſting of ſeveral ſtories; and a Chineſe would never ſubmit to live under the ſame roof with another.

This mode of building with different ſtories was, however, followed for ſeveral centuries, when the imperial court reſided in the ſouthern provinces. The greater part of thoſe ſmall palaces, which the emperors erected in their gardens, were in this ſtyle; and their taſte for this manner of building was carried to ſuch a length, that immenſe edifices were erected, which, as we are told, were from an hundred and fifty to two hundred feet in height; and the pavilions or towers, at their extremities, roſe ſometimes above three hundred. But as it is difficult to ſtruggle long againſt the effects of climate, the emperors became diſguſted with this aerial architecture, even before they quitted the ſouthern province. However, either to

preſerve the remembrance of it, or for the ſake of variety, there are ſome buildings ſeveral ſtories high, ſtill to be ſeen in the park of *Yuen-ming-yuen*, in that of *Ge-ho-eulh*, and even in the extenſive gardens of the imperial palace at *Pe-king*; there are a few alſo in the provinces of *Kiang-nan*, and *Tche-kiang*.

The numberleſs rivers and canals by which China is watered, have rendered it neceſſary to conſtruct a multiplicity of bridges of various ſhapes and forms; the arches of ſome are exceedingly lofty and acute, with eaſy ſtairs on each ſide, the ſteps of which are not quite three inches in thickneſs, for the greater facility of aſcending and deſcending; others have no arches, but are compoſed of large ſtones, placed tranſverſely upon piles, after the manner of planks. Theſe ſtones ſometimes are eighteen feet in length: ſome of theſe bridges are conſtructed of ſtone, marble, or brick, others of wood, and ſome are formed of a certain number of barks, joined together by ſtrong iron chains. The invention of the latter is very ancient; they are known by the name of *Seou-kiao*, *floating bridges*; and ſeveral of them may be ſeen upon the large rivers *Kiang* and *Hoang-ho*.

The

The moſt remarkable among the beautiful bridges of *China*, is one three leagues diſtant from *Pe-king*, which is two hundred paces in length, and broad in proportion. Moſt ſtrangers who view it, appear ſhocked on firſt ſight at its height, and the apparent inutility of the greater part of its arches, becauſe it is conſtructed upon a very ſmall river. But when this river becomes ſwelled by the ſummer rains, all theſe arches are ſcarcely ſufficient to afford a paſſage to its waters.

The ancient Chineſe books ſpeak of ſeveral ingenious bridges, the deſtination of which was truly uſeful; ſome were ſo contrived, that they could be erected in one day, to ſupply the place of other bridges, which might happen to be ſuddenly broken down; to remedy loſſes occaſioned by inundations; to facilitate the communication of an army, and to open or ſhorten a paſſage for the purpoſe of procuring proviſions. The Chineſe at that time had bridges which derived their name from their figure, *reſembling the rainbow*; they had alſo *draw-bridges*, *bridges to move by pullies*, *compaſs-bridges*, *bridges with double ſweeps*, *grooved bridges*, *bridges compoſed* of *anchored hurdles* of *beams covered with ſtraw*, of *boats re-*

reverſed, of *ropes*, &c. all theſe bridges, the names of which are to be found in ancient authors, are not known at preſent. Can we believe that a taſte for building bridges was formerly a luxurious folly, for which ſome of the emperors have been ſeverely reproached? We are told of one which was conſtructed of iron and braſs in the eighth century. An emperor of the dynaſty of the *Soui*, cauſed forty to be built in the city of *Sou-tcheou* alone, and all different in their architecture. Bridges of whim and fancy, as various in their ſhape as ornaments, became numerous to exceſs, in parks and pleaſure gardens belonging to the emperors of the dynaſties of the *Leang*, the *Soui*, and the *Tang*. Theſe extravagant works, of which we ſee imitations at preſent in the Engliſh gardens, gave occaſion to ſome repreſentations from a cenſor of the empire, who had the boldneſs to addreſs *Yang-ti*, the *Sardanapalus* of China, in the following words: 'The more the uſeleſs bridges of your old 'and new gardens increaſe and are orna- 'mented, the ſcarcer and worſe do proviſions 'become in the provinces. The numerous 'ſwarms of artiſts, who flock to the capital 'from every extremity of the empire, will not 'furniſh

'furniſh ſoldiers to repel the Tartars, who 'now threaten to invade us; and after you 'have built a greater number of bridges than 'any of your predeceſſors, it is much to be 'feared that you will not find one to enable 'you to eſcape from the conquerors. On 'this account, your humble ſubject is con-'ſumed with grief, and he lays his juſt 'fears before your majeſty, only, becauſe in-'toxicated with the falſehoods of your flatter-'ers, you behold nothing but the flowers of 'the poiſoned cup which they preſent you. 'Think, O prince! that an officer bent with 'years, who tells you the truth at the hazard 'of loſing his head, muſt fear more for the 'life of your majeſty than for his own.'

The naval architecture of the Chineſe appears to have made no progreſs for ſeveral centuries; neither their frequent intercourſe with thoſe Europeans who have viſited their coaſts, nor the ſight of their veſſels, has made them turn their thoughts to change or improve their own. The veſſels which they name *Tchouen*, are called by the Portugueſe *Soma*, or *Sommes*. The largeſt of them are not above 250, or 300 tons burthen, and their length never exceeds eighty or ninety feet; they are, properly

ſpeaking, only flat boats with two maſts. The prow, which is broad and without a beak-head, terminates at the upper extremity in two wings or horns of a very whimſical figure; the poop is open in the middle to make room for the rudder, where it is incloſed in a kind of caſe, which ſhelters it from the violence of the waves. This rudder is about five or ſix feet broad, and may be eaſily raiſed or lowered, by means of a rope faſtened to the poop from which it is ſuſpended.

The Chineſe veſſels have neither mizen, bow-ſprit, nor top-maſts. They have only a main and a fore-maſt, to which is ſometimes added a ſmall top-gallant-maſt; this, however, can afford only a feeble aſſiſtance. The main-maſt is placed almoſt in the ſame part of the deck as ours; but the fore-maſt ſtands much farther forward. The latter is to the former in the proportion of two to three, and the main-maſt is generally two-thirds of the length of the veſſel. The Chineſe ſupply the place of ſails with mats, made of bamboo; they are ſtrengthened by whole bamboos, equal in length to the breadth of the ſail, and extended acroſs it, at the diſtance of a foot, one from another. Two pieces of wood are fixed to the

the top and bottom of the ſail; the upper ſerves as a ſail-yard, and the lower, which is about five or ſix inches in thickneſs, keeps the ſail ſtretched, when it is neceſſary to hoiſt or lower it. This kind of ſail may be folded and unfolded like the leaves of a ſcreen. The Chineſe veſſels are far from being ſwift ſailers. They keep their wind, however, much better than ours, on account of the ſtiffneſs of their ſails, which do not yield to the breeze; but they ſoon loſe this advantage by the great lee-way they make, owing to their bad conſtruction.

The Chineſe do not uſe pitch for calking the bottoms of their veſſels. They employ a particular kind of gum, mixed with lime; and this compoſition is ſo excellent, that one or two wells in the hold are ſufficient to keep the veſſel perfectly dry. They draw up the water with buckets, for they have not yet adopted the uſe of our pumps. Their anchors are made of a hard and heavy wood, which they call *Tié-ly-mou*, or *iron-wood*. They pretend, that theſe anchors are far ſuperior to thoſe of iron, becauſe the latter are apt to bend, which never happens to anchors made of *Tié-ly-mou*.

The

The Chineſe are well acquainted with the art of manœuvring a veſſel, and they make excellent coaſting pilots, but they are bad ſailors in an open ſea. It is the ſteerſmen alone who conduct the veſſel; they bring the ſhip's head to that point of the compaſs in which they think they ought to purſue their courſe, and without troubling themſelves about the rolling or motion of the ſhip, they run on, as we may ſay, at hazard. The Chineſe pretend to have been the firſt inventors of the mariner's compaſs; but they ſeem to have little deſire for improving this intereſting diſcovery.

The Chineſe have never been expoſed to the neceſſity of fighting naval battles, except on the river *Kiang*, around and near their own coaſts, or in the neighbourhood of the iſles of Japan. The conſtruction of their veſſels, indeed, evidently ſhews, that they are not intended for making long voyages, which they could not endure. Of veſſels deſtined for warlike operations, there are ſeveral diſtinct kinds. Thoſe belonging to the port of Canton are much larger than thoſe employed on the coaſts of *Fo-kien*: the latter are built only of fir, or common deal, whereas the

the veſſels of *Canton* are intirely conſtructed of *iron-wood*. In naval battles they are found to be much ſtronger, and more uſeful; but they are heavy, and far inferior to the others in point of ſailing. Theſe veſſels laſt long, and worms never pierce them. Some of them are armed with cannon.

On the coaſts of *Fo-kien*, the Chineſe uſe a kind of faſt-ſailing veſſel, which is employed in purſuing pirates, and for carrying diſpatches. Its ſides are ſtrengthened by bands of bamboo, nailed over the planks, in order that they may better reſiſt the violence of the waves. Theſe veſſels draw from ſix to ſeven feet of water, and no weather prevents them from putting to ſea.

A veſſel to open the waves, draws only three or four feet of water; it has a ſharp prow, and eaſily overcomes the reſiſtance of the waves. It is furniſhed with a helm, a ſail, and four oars; and, as they ſay, *fears neither the wind nor the billows*. It can contain from thirty to fifty ſoldiers.

A veſſel to run among ſand-banks, is thus named, becauſe it can paſs in places where the water is extremely ſhallow. It is conſtructed with a flat bottom, and is uſed for gliding

gliding along the coaſts of the northern ſea, where there is little depth of water. Veſſels of this kind are never employed on the ſouthern coaſts.

A hawk's-bill veſſel: Of all the Chineſe veſſels this is the ſwifteſt and lighteſt for ſailing. As its prow and poop are conſtructed in the ſame manner, it can advance or retreat with equal facility, without putting about. Its deck is defended, on each ſide, by a kind of parapet made of bamboo, which ſhelters the ſoldiers and rowers from the weapons of the enemy.

We ſhall not extend this account of the Chineſe ſhipping any farther; it may be eaſily perceived, that a whole fleet of ſuch armed barks would not be able to ſtand an attack from only a few of our European ſhips of war.

THE END.

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